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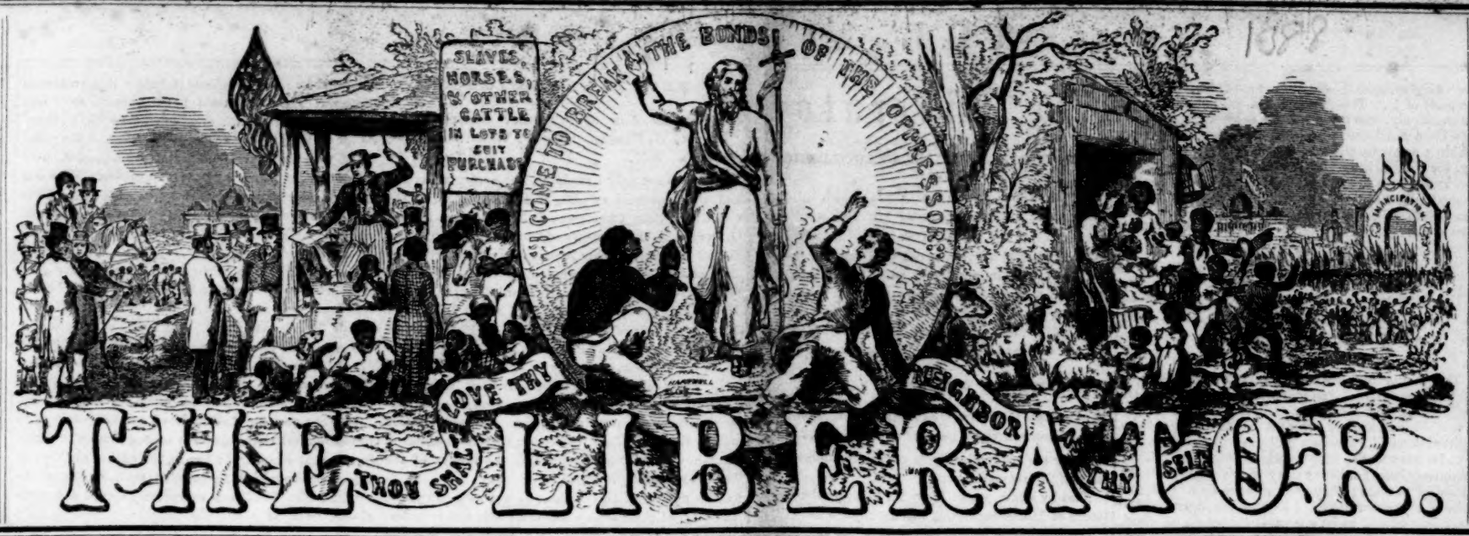
SLAVES, HORSES, & OTHER CATTLE IN LOTS TO SUIT PURCHASERS
"I COME TO BREAK THE BONDS OF HIS OPPRESSORS"
THOU SHALT LOVE THY NEIGHBOR AS THY SELF
THE LIBERATOR.

WM. LLOYD GARRISON, Editor. Our Country is the World, our Countrymen are all Mankind. J. B. YERRINTON & SON, Printers.

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NO UNION WITH SLAVEHOLDERS.

The United States Constitution is 'a covenant with death, and an agreement with hell.'

☞ 'The free States are the guardians and essential supports of slavery. We are the jailers and constables of the institution. . . . There is some excuse for communities, when, under a generous impulse, they espouse the cause of the oppressed in other States, and by force restore their rights; but *they are without excuse in aiding other States in binding on men an unrighteous yoke.* On this subject, OUR FATHERS, IN FRAMING THE CONSTITUTION, SWERVED FROM THE RIGHT. We their children, at the end of half a century, see the path of duty more clearly than they, and *must walk in it.* To this point the public mind has long been tending, and the time has come for looking at it fully, dispassionately, and with manly and Christian resolution. . . . No blessing of the Union can be a compensation for taking part in the enslaving of our fellow-creatures; nor ought this bond to be perpetuated, if experience shall demonstrate that it can only continue through our participation in wrong doing. To this conviction the free States are tending.' — WILLIAM ELLERY CHANNING.

DEVICE OF OPPRESSION.

From the New Orleans Delta.

ST. DOMINGO—WHO OUGHT TO HAVE IT?

Our government missed three golden opportunities, within a few years past, of extending our dominion and our republican institutions in the right direction, when it failed to take advantage of the Black Warrior, Panama and Central American difficulties, to which we have just alluded. It should then have taken possession of the frowning batteries of the Moro—that fortress at the mouth of the Mississippi—it should have seized Panama and Nicaragua, and held their transit routes for the benefit of the commercial world.

We conquered Mexico once, we may have to do it again. Would it not have been better, on the score of humanity, good government, and the commercial interest of the world, to have held it when the prize was in our hands? We doubt whether a powerful European nation would have given posterity such a specimen of excessive magnanimity.

Having lost three golden opportunities for the acquisition of valuable territory — territory so essential to our commercial interests and national posterity—will our Government pass by a fourth?

There lies St. Domingo. Look at it. It is one of the finest, the fruitfulest, the healthiest of the West India Islands. Nearly as large as South Carolina, having an area extending twenty-seven thousand square miles, with an inexhaustible soil, with a coast indented with bays affording fine harbors, rich in all the richest products of the tropics, and clothed with the perpetual beauty of an unsurpassed vegetation—there it lies like a precious waif in the sea. Take it!

Is it not a burning disgrace, that a black empire should lay almost at our doors—that a half million of negroes should be permitted to lord it over such an Island as St. Domingo?

If we look at St. Domingo in a commercial point of view, its acquisition would be most valuable. The trading world would be benefitted, were it to pass into our hands. Let us take Hayti, the best cultivated part of the island, for example. During the last year of the French dominion, the exports of the principal products of the colony were — clayed sugars, 47,516,531 pounds, and muscovado sugar, 98,575,309 pounds; coffee, 76,835,219 pounds; and cotton, 7,504,274 pounds. In 1851, the amount of coffee exported was only 43,000,000 pounds, and of cotton 1,200,000. These and other exported articles amounted to only five millions of dollars! What its exports would amount to, under a judicious system of agriculture, inaugurated by an enterprising race like ours, surpasses calculation.

But there is a still stronger reason why we should have St. Domingo, and especially Hayti. Soulouque, mortified that our Government will not receive a Minister from his sable Court, loses no pretext to revenge himself upon inoffensive captains and sailors of American merchantmen in the ports of the Island. But a little while ago, Capt. Leets, of a *Rhode Island brig, lying at Port au Prince, was imprisoned,* and fined heavily, because he prevented one of Soulouque's subjects from tampering with his crew. Similar outrages occur frequently, and there is, therefore, no security for an American vessel on the coast of Hayti.

We repeat it, let our Government take the Island. If it will not obliterate this bogus empire — this miserable farce of a nation, and substitute one of our choice, let Congress suspend the neutrality laws for one year, and the South will soon do the business for Soulouque. In fact, we believe the masses of the nation would exult over the inauguration of a new state of things in that country. The people are progressive enough—it is only the Government that acts the sluggard, and then descending to play the Vidocq against its own citizens in behalf of foreign countries.

THE BLACK REPUBLICANS.

Extract from the Inaugural Address of Gov. A. B. Moore to the Legislature of Alabama:—

'It is manifestly the determination of the Black Republicans to exterminate the institution of slavery, by prohibiting its extension into the Territories of the United States, by abolishing it in the District of Columbia, and by confining it within the limits of the States where it now exists, so as ultimately to render slaves valueless to their owners, and thus effect their emancipation.

With this avowed object, their numbers have continued to increase, until they have secured the controlling power in a large majority of the free States, and elected the Speaker of the House of Representatives at the last session of Congress.

Stimulated by this success, they made a bold and reckless attempt to elect a President of the United States. This party, so strong in numbers, so destructive in its tendencies, and so determined in its purposes, cannot be regarded with indifference, nor can our confidence in the perpetuity of the Union remain unshaken. The prospects before us call for the active exercise of the wisdom, firmness, and patriotism of all who properly regard the Constitution, the rights of the States, and the Union. It is clear that their mad career must be arrested, or the slaveholders must abandon all hope of maintaining their rights in the Union. Though the preservation of the Union cannot be considered 'the paramount political good,' its dissolution would be a great calamity, which no portion can contemplate but with the deepest emotion.

May not such an event be averted, and the equal rights of the States preserved?

If the constitutional men of the free States, and the entire South, will postpone for the present all minor questions, and unite on the great, the paramount issue presented by the Black Republicans, their efforts will be crowned with success. The recent elections, North and South, indicate that the true constitutional men every where see and feel the importance of such a union. In this union is the hope of the country.'

THE CHURCH SOUTH'S OPINION OF THE CHURCH NORTH.

The following article was published soon after the division in the Methodist Episcopal Church, in the *Southern Christian Advocate*, of Charleston, S. C.

'As we now wish the Methodist Episcopal Church of the United States, *North*, joy in being fully *pro-Slavery* — so far as any and every vital principle is concerned — as the M. E. Church, South, is, has been, or ever will be. The ecclesiastical body is formally, truly, undeniable, irrevocably connected with slavery. Slaveholders lead her classes; slaveholders kneel at her communion tables; slaveholders fill her board of trustees; *slaveholders occupy her very pulpits.* Let New England and Ohio stand aghast, and let the daughters of Eastern and Western Abolitionism gird themselves with sackcloth. Slaveholders occupy her pulpits, we repeat; for although the travelling preachers of the Baltimore Conference are not allowed to hold this kind of property, any of the Maryland or Virginia *local preachers* may, that choose so to do; and many of them are slaveholders. A fine *denousment* truly, is this to the whole tragedy of the General Conference of 1844. The M. E. Church has lost sixteen of her fairest provinces; and *kept slavery* sticking to her skirts, after all. Her enemies within and without will say that she endorses the doctrine, that human beings may be regarded as property — held as chattels — what answer can we give? She sees no moral guilt in the relation of master and slave, *per se.* Her official organs must be again closed. Expediency must strangle conscience, or abolitionists will leave the foul communion in thousands. The sliding scale of morality *must* be adopted again, and that course of action be regarded as virtuous and praiseworthy in a layman, which would send a Bishop to perdition. In short, the Baltimore Conference has conferred a better boon upon the Southern Church by going North, than if she had brought to our communion twice the amount of her present numbers, and ten times the amount of her talent. She keeps slavery in the mother Church, and makes every apology for Northern Methodism, a champion of Southern rights and principles.'

THE SLAVES IN VIRGINIA.

A correspondent of the New York *Journal of Commerce*, writing from Norfolk, (Va.) says:—

'I have attended public worship in several churches of different denominations, being desirous of learning from my own observation the state of moral and religious sentiment in the Old Dominion; and more reverent congregations, and able, earnest and eloquent preaching, I have seldom heard. I was struck by a passage in an extemporaneous discourse by one of the clergymen, the most gifted, learned and elevated of the whole, who, in illustrating the doctrine of depravity, referred to the numerous murders, robberies and riots at *the North!*—and this incidentally, and without a thought of sectionalism, or the least feeling of ill-nature. Still, certain orators, preachers and papers at the North point to the South as a great Sodom and Gomorrah. So much for different stand-points of observation. Though I am not a 'nigger worshipper,' I am not ashamed to be a worshipper with negroes, and have attended several of their churches, one of which was crowded with a congregation of 700, while some 300 more were obliged to repair to class-rooms and lecture-rooms below. In all truth, the colossal congregation appeared better dressed than the one at St. Paul's, which I attended in the morning, and was throughout the service reverent and solemn. At the close, it was announced that on Thanksgiving Day a contribution would be taken up for the poor members of the church, which the preacher hoped would be liberal, as the members of the congregation had been highly prospered the last year! And they slaves! They paid the greater part of the expense of building their very respectable brick churches, and also support their ministers, one of whom is a respectable and devoted white man. All of the white congregations have Sabbath schools for the negroes as well as their own children; and many of the negroes take out their Bibles and hymn-books in the different parts of the service as regularly as the whites. Their exhibitions of a simple-hearted piety are often very touching. A great door is open for evangelizing and elevating the colored race, and thus preparing them for freedom, and for whom the Southern Aid Society is doing more good than all the abolition orators, and preachers, and presses, from the frozen to the torrid zone.'

THE LEMMON CASE—A WRONG TO BE RIGHTED.—The judgment in the Lemmon case finally determines the fact, that the property of gentlemen from the South is not secure for a single moment within the operation of the laws of New York. No matter about the intent. The master may not mean to sojourn for an instant on the soil of the State; he may be driven into it by stress of circumstances; but if his slave once comes within the grasp of a New York tipstaff, the confiscation of his property must propitiate the wrath of a virtuous community. There is no longer any such thing as protection under a common Constitution, or comity among confederated States. From the sublime elevation of her moral superiority, New York looks down upon Virginia with horror and contempt. We are pirates and outlaws, whom the pious people of Gotham may despoil at pleasure. Shall we submit to this reproach? Shall we endure this wrong? Does the affront admit of no retaliation? Is the property of citizens of New York to be safe under the protection of our laws, after a solemn judgment by the highest judicial tribunal in New York, that within its jurisdiction, the property of citizens of Virginia may be confiscated by legal process? Can our Legislature devise no means of redress of the grievance, and resentment of the wrong? We submit the subject to their consideration.—*The South.*

☞ Referring to the decision in the Lemmon case, the Newberry (S. C.) *Rising Sun* says:—

'A beautiful state of affairs! No protection under the common Constitution! The South and her property are to be despoiled according to a solemn judgment by the highest judicial authority in New York—while the property of a citizen of New York is to be allowed to be landed, transported hither and thither perfectly safe, under the protection of our laws. Is there no way of retaliation? Would it not be just, right and proper for us to confiscate in turn, as soon as landed on our shores, the property of these common and blue-bearded pirates? Is this state of things always to be borne?'

☞ The opening lecture before the Lyceum, on Friday evening, was delivered by Edwin P. Whipple, Esq., of Boston. His subject was, 'Young Men in History.' We listened to him for a few moments. After passing in review the young men of the French Revolution of 1794, the lecturer said, if he was called upon to name his *beau ideal* of all that is heroic in statesmanship, all that is elevated in patriotism, all that is graceful in oratory, all that is perfect in manhood, all that is noble in idea and sentiment—he should name——whom do you suppose? Washington? Jefferson? Hamilton? Jackson? Clay? Webster? Benton? Everett?—none of these—but *Charles Sumner!* This brought down the Black Republican side of the house. The applause was a commentary on the propriety of the reference. Having more important business on hand, we denied ourselves the benefit of listening to the latter part of the discourse, fully satisfied that if this allusion was a fair specimen of his appreciation and criticism of character, the 'young men' in other histories besides our own would stand a 'right smart chance' of getting injustice done them. This Mr. Whipple evidently estimates character by a different rule from that usually applied—adopting the abolition standard as the test of merit. The lecture was generally regarded as a slim affair, and the lecturer himself as a 'poor shoat.' But we hope lyceum-goers will not be discouraged by this failure. Let them take heart from the adage, that 'a poor beginning makes a good ending.'—*Augusta (Me.) Age, December 10.*

SELECTIONS.

From the N. Y. Independent.

A LETTER FROM THE SYNOD OF CANTON VAUD TO AMERICAN CHRISTIANS.

By the request of the Synod of the Free Church of the Canton Vaud (Switzerland)—who have spontaneously committed the following document to their care—the undersigned lay before their fellow-Christians of the United States the Address of the Synod upon the subject of Slavery. And in order that the object of the Synod may be attained in the publicity of their address, they respectfully request the editors of newspapers, religious and secular, throughout the country, to insert the same in their respective journals at an early day.

The original document, subscribed by the officers and members of the Synod, is in the possession of the undersigned.

JOS. P. THOMPSON,
STEPHEN H. TYNG,
ASA D. SMITH,
THOS. E. VERMILYE,
R. S. STORRS, JR.,
A. D. GILLETTE,
J. KENNADAY.

New York, Dec. 3, 1857.

TO THE CHRISTIANS OF THE U. S. OF NORTH AMERICA WHO LABOR FOR THE ABOLITION OF SLAVERY:

DEARLY BELOVED BRETHREN IN JESUS CHRIST OUR LORD,—The Synod of the Free Evangelical Church of the Canton of Vaud in Switzerland, considering the institution of slavery to be contrary to the principles of Christianity, and degrading to those who maintain it as well as to its victims, feels bound to express its deep sympathy for the cause you uphold, namely, the emancipation of the slaves throughout the length and breadth of your great republic.

Surely, if it be sad that slavery should still exist eighteen centuries after the Son of God came into the world, and angels hailed his advent, singing, 'Glory to God in the highest, and on earth peace, good-will toward men,' it is most peculiarly painful for us to hear that Christians, yea, even churches, lend their concurrence to such a state of things, or, at least, bear it without strenuously laboring for its removal. We pray the Lord to open the eyes of all men, but especially of our brethren in Christ, to the crying injustice of slavery; and we beseech Him to cause to reign in every heart that charity of which He is the very fountain and pattern, and in the estimation of which there is 'neither Greek nor Jew, circumcision nor uncircumcision, barbarian, Scythian, bond nor free, but Christ is all and in all.' O, when shall the time come when all the tribes of the earth shall be reconciled together, and all beings created after the image of God shall love one another as brethren, and that great promise be fulfilled: 'They shall not hurt nor destroy in all my holy mountain, for the earth shall be full of the knowledge of the Lord as the waters cover the sea.' Isa. *11:9.*

Meanwhile, we find comfort and hope in the thought, that a great number of Christians in your country lament this evil, and labor for the abolition of slavery. We have felt ourselves urged, dear brethren, to hold out to you the right hand of fellowship, and to express our heartfelt wishes for the success of your noble endeavor.

Like yourselves, we consider as anti-Christian that possession of one man by another which degrades to the level of a thing the immortal being made after God's image; and like you, we abhor all the evils consequent on this subversion of the first elements of Christian morals. We consider as criminal that constant insecurity and frequent rupture of the sacred bonds of marriage, which cut at the very root of the divine institution of the Family;—lastly, we cannot but shudder at the thought of all the other, if possible, still more frightful disorders entailed by the baneful institution of slavery.

The thought of these evils fills our hearts with sorrow and dismay;—with *sorrow*, because those sins are committed in a Protestant land, where there are so many thousands of evangelical churches; and because, being ourselves evangelical Protestants, it seems to us that our brethren's sin is, in some degree, our own;—with *dismay*, because all this takes place in the midst of a people to whom our European nations and our reformed churches are accustomed to look, in many respects, with hope and admiration.

Dearly beloved brethren, who have begun to fight in the holy cause of the abolition of slavery, receive the heartfelt expression of our Christian affection and brotherly sympathy. Be of good courage, brethren, be of good courage; you labor in a cause agreeable to God.

Though far away from the scene of conflict, we yet know something of the difficulties which beset you, from the very gravity of the evil; we know the faith, energy, prudence and perseverance you need to conquer in this good fight.

Once more, be of good courage, and may Christ Jesus our Lord, who has given to the world that new law—'As ye would that men should do unto you, do ye also unto them,'—may Christ Jesus strengthen you for this work of justice and of charity.

Pray, speak, write, act, use every means in conformity with the Gospel; and if the Christians of your own country and of the whole world redouble their prayers and their endeavors, the victory must be yours.

That victory will be complete, and Christian principles will be fully triumphant, when freed slaves and free negroes shall be treated every where as becomes the dignity of a being created after the image of God, and called unto salvation in Christ Jesus. Dearly beloved brethren, may your churches and all their members, in this and every other respect, set an example of that love of our neighbor which knows no respect of persons, and which overthrows every barrier raised by sin between man and man.

Dearly beloved brethren, we who take the Christian liberty to address you thus, we are very little, we are nothing; but we know that, through faith and prayer, the very weakest may bring help to his brethren. We will, therefore, pray with you and for you, that God may guide you by His spirit of wisdom, that He may keep you from all sin in your undertakings, and that He may one day show you His salvation.

Done at Vevey, May 14, 1857.

Au Nom du Synode:

Le President: LS. BURNIER, (ancien Pasteur.)
Les Vice-Presidents: TROYON, (ancien de l'Eglise de Chesaux,) LS. BRIDEL, Pasteur a Lausanne.
Les Secretaires: P. LERESCHE, Pasteur; ANTOINE RAYMOND, Pasteur.

Les Membres presents au Synode:

[HUBERT MED. C., JORDAN LERESCHE, Pasteur, MARGUERAT-GANTY, and seventy-three others.]

VISIT TO A SLAVE AUCTION.

The following thrilling sketch of a Slave Auction was written by one of the Editors of the Utica (N. Y.) *Morning Herald*, while on a visit to New Orleans, and published some time ago in that paper. Democrats! Christians! this is the way in which human beings are daily bought and sold in the market! Blush for your country, and seek to redeem it!

I have just returned from a slave auction. The more prominent beauties of the 'Institution' are perpetually thrusting themselves upon one, 'will he, nill he.' I as little dreamed, two hours ago, of attending a 'negro auction,' as I did of taking a trip to the moon. Let me tell you how it came about. I was sauntering along St. Louis street, (in the 'French part,') when I observed a crowd of negroes, composed of men, women and children, marching, under the escort of a white man, toward the St. Louis Hotel. A moment afterward, I observed another gang going in the same direction, and soon after a third. I had the curiosity to follow them, and as I entered the rotunda of the hotel observed, I should presume, no less than one hundred and fifty negroes, ranged in front of the different auctioneer's stands. Operations had not yet commenced. Fresh 'lots' of negroes were constantly coming in, and the various 'dealers' were making examinations of the different 'articles' on exhibition. The immense rotunda—an elegant and most fashionable affair—was thronged with speculators, buyers, dealers and lookers-on. Some were smoking their Havanas—some were taking their toddies—some were reading their morning papers—and some were chattering on politics, the money market and the weather. The auctioneers were slowly walking to and fro upon their elevated rostrums, like men who appreciated their importance, occasionally stooping to answer an inquiry from a customer. The laugh—the joke—the stinging repartee—the sunny smile—the cordial greeting of friends—the courteous auctioneers—the elegant hall—the flash of fashion, and the atmosphere of gentility pervading the gay throng—how unlike the horrors of my gloomy imaginings! Yet what amazing callousness!

The clock strikes 12! A change comes over the spirit of the scene. The *batons* of the auctioneers, brought down against the solid marble, act with the potency of magic upon the babbling throng. Four auctioneers, in four several sections of the Rotunda, hammering away with frightful volubility, and still more frightful gesticulation, at four several parcels of human 'chattels.' These four gentlemen are shouting at the top of their voices, alternately in French and English, as if, each made a point of striving to drown the voices of the others. But the gentleman on my right seems to carry off the honors, both as respects strength of lungs and rapidity of utterance. I wish, dear reader, you were standing near me, for I can give you but a very indifferent daguerreotype of the efforts of this popular stump orator. He is now engaged in hauling upon the 'block' a feeble negro woman, with a sad and sickly countenance. Having placed her in the proper position, with rather more expedition than *gentleness, with commendable candor he informs the* spectators that 'this girl' (she is aged at least forty) 'is always *pretending* to be sick, and I do not therefore warrant her.' He sells her, however, at a low figure—some $400—and the next instant, her place is supplied by a fine-looking, bright-eyed young mulatto woman, with an infant, *almost perfectly white*, in her arms. He informs his patrons that 'this girl is named ANN, aged 22, and free from the diseases and vices designated by law;' and proceeds, alternately in French and English, somewhat thus: 'How much for this girl? *Quand donnez me pour cette Esclave?* How much do I hear for this splendid girl? Five hundred—*cinque cents;* seven hundred—*six cents.* Gentlemen, look at this girl! Good nurse and seamstress. Do I hear one thousand? One thousand is offered—one thousand—going, going—sold to Cash, one thousand.' Next is sold, for $1,200, a plantation hand named JIM; then a 'boy,' aged about 50, named TOM, for $1,000; then two 'boys'—mulattoes—first-rate coopers, for $1,500 each; then a 'family,' composed of a mother and four children—the latter all mulattoes—for $2,500. Our eloquent friend having disposed of his entire lot, proceeded, with hardly a moment's interruption, to sell a lot of real estate, &c.

The three other gentlemen auctioneers were driving on an equally flourishing, though not quite so rapid a trade. One of them—a very handsome, youngish-looking man—was devoting himself exclusively to the sale of young mulatto women. On the block, at the time I approached his stand, was one of the most beautiful young women I ever saw. She was aged about 16 years, was dressed in a cheap striped woollen gown, and bare-headed. *I could not discover a single trace of the African about her features.* She was much whiter than the average of Northern white women; her form was graceful in the extreme, and she carried in her head a pair of eyes that pierced one through and through. Unlike many of her fellow-captives, she seemed fully sensible of her degraded condition, and turned away with true maiden timidity from the impudent stare of the bad fortuned thing about her. Sensitive reader! what do you think became of that beautiful girl? She was struck off for $1,250 to one of the most lecherous-looking old brutes I ever set eyes on. God shield the helpless victim of that bad man's lust!

But I was destined a moment after to witness a far sadder, more heart-rending scene. A noble-looking mulatto woman was sitting upon a bench, holding in her arms two little children—one an infant, and the other a beautiful bright-eyed little boy of some seven or eight years. Her face wore a troubled and frightened look, as if she was conscious that some great evil was about to befall her. When her turn to be sold came, she ascended the platform, the babe in her arms, and the little boy clinging to her skirts. The auctioneer offered to sell the 'lot' together, but no responsible bids having been made, *the mother and little boy were put up separately, and sold to separate parties*—the one going to Texas, and the other to Mississippi. The final separation of the mother and child took place a few minutes afterward. I shall never forget the horror and the agony of that parting. The poor frantic mother begged and implored of 'masser' to 'buy little Jemmie' too,' (and I will do him the justice to say that he was much moved by her appeals,) and when she found that her appeals were in vain, she burst forth in the most frantic wails that ever despair gave utterance to. At last, mother and child were forcibly separated and hurried off, to see each other no more on earth. My heart is not adamant, and I execrated with more than former ardor a system that could even *permit* such fiendish atrocities.

Thus I saw with my own eyes—thus I had thrust upon me, almost—two of the most detestable and horrible features of the slave system—the sale of beautiful young women to lustful *male* owners, and the forcible separation of parents from their offspring. These things have been grossly denied by Northern prints and Northern clergy. That they are exceptional, I believe to be true; but that they are *tolerated* in any civilized or Christian community, is a sad commentary upon the humanity of the age.

And these scenes in the rotunda of the most fashionable hotel in the city! The air is soft and balmy, and the day is as beautiful as ever gladdened the heart of man. The golden sunshine, streaming through the crystal dome, bathes the spacious hall in a flood of radiance. Above, around this mart of human souls, a gay and giddy throng are holding joyous revelry. The great hotel is thronged with wealth and beauty, and the music of the piano and guitar are blending with the still sweeter music of glad voices. Above the din of the hot and dusty street, and above the hoarser din of the mart below, is heard the loud laugh and heartful glee of the apostles of pleasure. Gay equipages are drawing up before the stately pile, and 'fair women and brave men' are proudly disappearing through its portals to swell the throng. Within these sumptuous halls—amid that flash of beauty, fashion and wealthy, where so many splendors are gathered together—who would dream that under the same broad dome, and in the effulgence of the same golden sunshine—crime, and sin, and despair were holding high revel? Who would dream that the former drew their sustenance from the latter?

Well, well; the scene draws its own moral. Life is made up of startling contrasts. Splendor and misery, joy and sorrow, magnificence and beggary march ever side by side. If one wears the crown, some other must wear the cross. Wherever the sun shines, there also creeps the spectre shadow. It is, after all, better to suffer the gloom of the shadow, than be without the sunshine.

NOTA BENE. The place I have above described, I should have before mentioned, is the scene of 'Uncle Tom's' sale after the death of St. Clair. Mrs. Stowe has painted it well and faithfully. W.

THE AMERICAN TRACT SOCIETY.

A few days since, we met an agent of this Society. He had been canvassing this town with its publications. He was a young man of good appearance, evidently sincere and pious—at least so much as one could be, and be engaged in the unprofitable business of defending and propping up the pro-slavery course of the present managers of the Tract Society. The extraordinary defence which he set up for the managers is the reason why we make it a subject of comment. He took the ground that they had not violated the vote of instructions passed last May, for the reason that those who passed them 'did not *contemplate any division in the Society*'! This was the interpretation given by the investigating committee, and if it is good in the case of slavery, it is equally good in relation to polygamy, or any other sin which a portion of the *Christian* world defends as a part of their religious existence. Another argument offered by their colporteur was, that Christ did not *condemn slavery while on earth!* We are not going to argue this case now, and will merely ask, what would be thought of a man arraigned for sheep-stealing, if he were to set up a defence that it was not specifically condemned by Christ?

Now what we wish to get at is, that if the Tract Society have instructed their agents or colporteurs to defend not only their own course in suppressing *any matter even of Southern origin, which may in* the most distant manner allude to the bare duties of masters, but also to set up a sham defence of the essence of slavery itself, it is more than time that those who are supporting this institution should know for what purpose their money is expended. We have become used to almost anything in the line of slavery-propagandism, but if the Tract Society are to assume the missionary labor of preaching slavery in Vermont, it is a new field of operations, to say the least. But we have no fears, however, of any influence of this kind. The intelligence of our people is a sufficient barrier.

From the colporteur above mentioned, we learned that he tarried over night with a 'Baptist Brother' in the west part of this town, and also stopped with a 'Congregational Brother,' neither of whom would contribute for the support of the Tract Society. In Hartford, Ct., it has been customary for the different churches at this season to make their annual contributions for the Society. This year it has been omitted, and it will be considered no small loss when it is remembered that they have often raised the amount of $3000. A correspondent of the Boston *Journal*, who sides with the Managers, complains that the most conservative men in the interest of the Society are taking ground against its action, and taking the same view as that of the Brattleboro' church, that the officers of the Society are the mere agents to carry out the will of their constituents, which they have not done.—*Bellows Falls Times.*

THOMAS H. BENTON.

I am now well recovered, and working as usual, and expect to finish the Abridgment next summer, and then to add another volume to the two of the Thirty Years' View, bringing it down to 1860, if I live that long; at all events, to the time of the Pierce administration, if we must call by his name an administration in which he was inoperative, and in which nullifiers, disunionists and renegades used his name and his power for their own audacious purposes.

Respectfully, THOMAS H. BENTON.

There is something refreshing and instructive in all this, the first and most suggestive of which is, that Col. Benton 'writes himself down an ass.' He is a humbug, and the country may as well awake to the conviction now, as to wait for the instruction of his tombstone. No man has breathed more indignation and contempt for the politicians of whom Pierce is one, and no man aids more to put them and keep them in power. He denounced the Convention that nominated Pierce as a Convention of gamblers and scoundrels of every kind, and then aided to put their nominee and tool into the presidential chair. He and his friends were kicked out and spurned from the National Convention, yet he humbly kissed the rod that smote him, denounced and defamed his own son-in-law because he was the Republican nominee for the Presidency, and used all his efforts to bring into power a man that now, according to his own showing, is full as bad and as objectionable as Pierce. Benton has a great reputation for sturdy courage and immaculate honesty; yet he evidently has not a particle of courage, and no more honesty. His vanity and ambition have made him the tool and sport of the nullifiers of Missouri, as much as Pierce and Buchanan have and are of the nullifiers of the nation. He has shown his teeth, and growled and raved, but he has given abundant evidence that he dare not bite, and hence they keep stirring him up, and laughing at his contortions and grimaces. Benton is either weak or dishonest. If he does not know that the silences of Pierce, which he denounces so severely, are the result of no weakness in Pierce, but only of *the influences* which nominated and elected him, and which were equally potent in nominating and electing Buchanan for precisely the same objects, he is weak. If he does know it, and still sustains those influences and aids their permanence in the Union, he is dishonest. We apprehend he is both.

If such men have any influence, it is about time it came to an end, for it is exerted only to build up the already overgrown Slave Power.—*Cleveland Leader.*

CONGRESSIONAL COMMITTEES.

We would call the attention of our readers to the composition of the Senate Committees, of which we publish a list this morning. By that it will be seen that the six great leading committee *all* have chairmen, and *a majority of their members* from the slaveholding States; of seven members on each committee, five of the committees have two Republican members each, and the sixth has only one. Of the whole twenty-two committees, the chairmen of sixteen of them are from slaveholding States, while those of only six are from the free States. The only committee of any political importance that has a chairman from a free State, is the Committee on Territories, of which Stephen A. Douglas is chairman, and he is a large slaveholder, and his interests are identified with those of the slaveholding States. We need not go farther into particulars. The remaining committees are constituted generally with the same strong Southern aspect, one of them having every member from the slaveholding States. In this connection, it should be borne in mind that, by the last census,

The white population of the free States is..13,434,784
While that of the slave States is only.....6,408,464

and this disparity in numbers has been greatly increased since the census. Such is the depth of the degradation to which the Northern democracy is sunk. It has lost all self-respect, and wears the chains of its Southern task-masters, with more abject submission than do the slaves upon the plantations. Shame on them! How would the blood of the old fathers of the republic boil with indignation if they could come back, and see the recreancy of their descendants. It is no wonder that these men should be so ready to fix the chains of the slave oligarchy on the people of Kansas, when they have not enough of the spirit of manhood to spurn them from their own limbs.

The House committees are similarly constituted, though perhaps not quite so badly. Of them, fourteen of the chairmen are from slave States. If apportioned according to population, they would have been fifteen from the free States, and only seven from the slave States. How earnestly and sincerely our Democracy decries *sectionalism*, the people will judge.—*Worcester Spy.*

From the Northern Independent.

'SELECT MELODIES' AND THE 'UNION.'

On the 219th page of this otherwise excellent little book, the following appears:—

'Be withered the hand that would sever
Our hallowed confederate tie,
Our "Union" be cherished for ever,' &c.

When we remember that this 'hallowed tie'—this 'Union'—binds us to a company of the meanest tyrants that ever saw the sun—fiends in human form—who violate every principle of right continually, and, what is still worse, do it under the cloak of religion and the 'livery of heaven'; I say, when we reflect that this 'Union' binds us with these persons in the support of 'the sum of *all* villanies,' this language does indeed seem infamous. That such language should be uttered *any where*, by *any person, is bad enough; but when it is inserted in a* selection of *Christian* 'Melodies,' by a body professing to be followers of Christ and Wesley, and opposed to that same 'sum of all villanies,' it is *then* that we see its hideous, unprincipled magnitude. I cannot find words to express my abhorrence of such base infidelity to the right, by a body of so-called Christians.

I call attention to this, because I feel that it is a disgrace to the Church that I nevertheless love. Suppose, Mr. Hosmer, that you should be called upon to read or sing this laudation of the most damnable covenant ever made with wickedness, what would you do? Would you not do as a certain Southern divine did, sometime since, in Cleveland?

Yours, for the slave,
Iowa, Nov. 20, 1857. I. A. BAIR.

From the National Era.

THE FRENCH SLAVE TRADE.

A deputation from the British and Foreign Anti-Slavery Society recently waited upon Lord Clarendon, with a memorial against the slave trade opened by the French Government under the guise of a free labor movement.

Lord Clarendon stated that the Government was in possession of the fullest information on the subject of this 'new system' of obtaining labor—one he did not hesitate to designate as the slave trade, unmitigated and undisguised. The whole question, however, had been submitted to the consideration of the French Government, which he believed had not foreseen that the result of attempts to obtain immigrants from Africa would be the revival of the slave trade; and he felt sure nothing was further from the wishes or the thought of the Emperor of the French than to re-open this execrated traffic, in opposition to the policy of the leading civilized Powers, and to the well-known national sentiment of this country. The evils could scarcely be exaggerated that would arise from the checking of the legitimate commerce which, in many parts of the African coast had totally superseded the trade in slaves, and in others was rapidly extinguishing it. This was a point which bore intimately on the commercial interests of this country, and to the importance of which the Government was fully alive. The deputation would be encouraged to hear that the attempts of the French agent to obtain immigrants had been so unsuccessful that he (Lord Clarendon) thought he might venture to say, even on this account, the speculation would be abandoned, at least for the present, and no effort should be spared by the Government to prevent the renewal of a traffic between which and the slave trade there was no appreciable difference. He assured the deputation of his cordial sympathy with the objects of the Anti-Slavery Society, and his concurrence with the sentiments set forth in the memorial.

In the House of Lords, on the 11th inst., the Earl of Shaftesbury asked the Earl of Clarendon, Foreign Secretary, if there existed a contract between a house at Marseilles and some African chiefs, for the supply of free emigrants to the French colonies; and whether the decree had been ratified by a decree of the General Government; and generally, what was the condition of the matter.

The Earl of Clarendon replied, that he had no reason to believe that a decree had been issued, but he had no doubt the French Government had entered into a contract with a certain house to supply negroes, on condition that it was to be *bona fide* a free emigration. But he asserted that there could be no such thing as free emigration from Africa. It had been tried under the English Government sixteen years ago, and utterly failed. Slave-dealers offered ninety dollars a head, while the French contractors had only power to give fifty dollars, and there had been a failure of the contract to supply a given number. The negroes could only be procured by purchase, after they had been obtained by the chiefs in wars upon their neighbors. These wars were of the most barbarous character. Whether the negroes

after being placed on board ship, understood the question, whether they were willing to work in the French colonies, at stated wages, or not, it was manifest they had no choice. The effect of these wars for the purpose of capturing slaves for sale, had been very injurious to regular trade. For instance, the Chief of Abbeokuta had issued a proclamation, that as he was about to raise a large army, trade must be stopped. The Earl read the proclamation, which had been sent home by Mr. Cambell, Consul at Lagos, who attributes the warlike preparations in various parts of the country to the stimulus created by the operation of the French contractor, M. Regis. The result was to be deeply regretted, as a legitimate trade had sprung up in those very regions. The trade in palm oil had increased fifty per cent., within a few years, and now amounted to £2,000,000 a year. In 1815, the eight powers at the Congress declared against the slave trade, and the French Government, though not a party, expressed an emphatic determination of adherence to the principle of the agreement.

The Earl of Derby said the French Government were deceiving themselves, and neglecting the experience acquired by England, if they did not perceive that the maintenance of the system, as it now stood, was identical in substance, if not in form, with the slave trade itself.

The Earl of Clarendon made as full a disclosure of the relations of the French Government to the subject as diplomatic usages admitted of.

Earl Gray relied fully upon Her Majesty's government not to allow the matter to sleep. It was one of the deepest importance, not alone to England, but to the cause of civilization throughout the world, and he hoped that many days might not elapse before the government of France repudiated all connection with the movement upon which it was reported to have embarked.

THE AFRICAN SLAVE TRADE.

A great degree of activity prevails at the present time in this infernal traffic on the African coast, notwithstanding the efforts of the allied fleet of war vessels to break it up. Several slavers have recently been captured, including some American craft. Of the capture of one of the latter, the barque Wm. G. Lewis, hailing from New York, by the United States sloop-of-war Dale, a correspondent of the Philadelphia *Bulletin* gives some interesting particulars. The Lewis, it appears, was suspected by the officers of the Dale, from the fact of her having been seized in New York before sailing, although she seemed to be engaged in legitimate trade. Her papers appeared to be correct, and her cargo corresponded to the manifest. She remained an unusual length of time on the coast, however, at a very sickly locality, with, in fact, every man down with fever, and after she had discharged her cargo, a brief examination determined her character. Says the writer:

'She carried an unusual amount of water casks, which the manifest stated contained salt water for ballast. On examination, instead of containing water, many were stowed full of staves for other casks, in all, enough casks to hold 500 slaves across the Atlantic. Then a quantity of iron was found, of a very convenient size to make slave irons of.—Besides these evidences, there was scarcely a man of her crew who answered his description on the crew list. A close examination of her log and other papers, that had not been seen on the first visit, brought some very conclusive evidence to light, her 'charter party' (which contained no seal) provided for her having always sufficient *cargo* for ballast, and forbid her going more than ten miles up any river; these casks were called 'ballast' on her manifest, (which is evidently forged,) and she was found upwards of thirty miles up the Congo. Then the accounts of her captain and mate were very contradictory.—Enough evidence was found to condemn a dozen slavers, and I have no doubt, abundance more will leak out on the passage. I think the moral effect of this capture will be very great. These fellows have been very bold for the last year or so. They bring out a cargo to lull suspicion, and the first favorable moment leave the coast with a cargo of negroes for the West Indies. Supplied as they are with fast vessels, it is of little use for the kind of ships that are sent out here to give chase. One steamer would do more than the whole combined squadron to check this infernal traffic.'

The Lewis, it will be remembered, was brought into Norfolk a few days since, in charge of U. S. officers.

The English, it seems, have a peculiar system of tactics for catching American slavers. Says the same correspondent:

'The English have been very successful in capturing slaves for months back, but in every instance the prize was taken by a steamer; the most of their captures, too, have been American vessels, but taken in a way that would lead one to suppose that their cupidity had more to do with their efforts than their philanthropy. Here is one instance: A few days since, an English steamer (the Alicto, I think,) spoke the Clara B. Williams, the latter being under American colors and papers. There was no doubt of her errand at all, but a clause in the Ashburton treaty *forbids* the vessels of one nation from interfering with the vessels of the other; merely the American principle *denying the right to search*. The English captain, after looking at her papers, remarked, 'Well, you are an American, and I cannot touch you, but if you keep that flag flying, I'll give you a tow a few miles down the coast, and give you up to the Dale.' By becoming a prize, or giving himself up to the English, he would merely lose his vessel and go ashore, but if he was taken by an American man-of-war, he would not only lose his vessel, but be sent to the United States and tried for piracy; so the safest decision was to give himself up to the English. He accordingly hauled down his flag, threw his papers overboard, and became a prize *without colors or papers*. This has occurred in several instances, and yet there appears to be no remedy. The English are infringing no law or right, but 'tis an unmanly proceeding at best. We can claim nothing, for the scamp expatriated himself at once, and was no more a pirate.'

These abuses, the writer thinks, should be a subject of protest. The American slaver, if captured, is not brought to justice. The American squadron is never present at any of these captures, else there would be interposition on our side. Our ships are heavy sailing vessels, while the English employ their steam vessels of light draft.

In the case of the Boston brig 'Charles,' which had been repeatedly examined, and passed unmolested, until laden with slaves, when borne down upon by a British steamer, and finding escape hopeless, 'the captain madly ran her ashore, carrying off some of the slaves, but sacrificing several hundred, who were drowned.' A portion only of the slaves were rescued by the British vessel.

Dozens of American vessels are now on the coast engaged in this traffic. The river Congo being the centre of operations, but every river and inlet along this extensive coast abounds with its barracoons.

The Cumberland was about to proceed to that deadly river, the Congo, but with little prospect of doing anything of importance with the fast, light, swift British war steamers. If our government be in earnest, says the writer, its naval forces here must be reconstituted. We must have fast steamers.

THE FRENCH SLAVE TRADE. The N. O. Picayune speaking of the progress of the French Governmental plan, of sending negro slaves from Africa, under the name of 'emigrant laborers,' to the colonies of France in the West Indies, says that 'practically, it is an acknowledgment extorted from the experience of mankind, and the wants and necessities of civilization, that the enforced labor of blacks in Southern latitudes is the law of labor which cannot be dispensed with, without discarding all the economies of production, and checking the comforts and progress of both races.' (!!)

FLOURISHING CONDITION OF THE AFRICAN SLAVE TRADE. Notwithstanding the general break down in the financial and commercial affairs of the civilized world, we perceive that there is one branch of business which continues in the most flourishing and prosperous condition. We allude to the profitable traffic in niggers, between the coast of Africa and the Island of Cuba. Vessel after vessel arrives at the 'ever faithful island' with two, three, four, five, six, or seven hundred niggers, 'fresh from the sod,' and they are landed and run off into the interior without the slightest difficulty. The Yankee captains and traders *here* pocketed in this way, no doubt, a sufficient quantity of specie from twelve months' operations to enable all the banks of New England to resume specie payments, if the said traders would only invest their money for this object. But we presume that their slave trade profits are appropriated for new clippers and new ventures for more niggers, and the Southern fire-eaters may make the most of it. The African slave trade is a Northern monopoly, excepting a little schooner now and then from Baltimore; and the Southern fire-eaters couldn't compete with the Yankees if they were to try, for the Puritans are old hands in the business, and know all the ins and outs of every barracoon along the African coast. Talk of whale oil! why, one vessel shipped into Cuba with five hundred niggers is worth a dozen whaling voyages.—*New York Herald.*

REMINISCENCES.

The following extract of a letter from the Hon. J. R. GIDDINGS to the editor of the *Ashtabula Sentinel*, will be read with peculiar interest.

WASHINGTON, Dec. 15.

This is the last session to be held in the old hall of Representatives. To-morrow we occupy the new building, and this will be appropriated to other purposes. I look around upon its majestic columns, its lighted dome, its spacious galleries, its faded tapestry, its gray walls, with emotions of sadness. They have long been familiar to my view; I have become attached to them; they seem to have been companions of my better days. I look at the figure of the recording angel, as he sits upon the clock of time, with pen recording those passing events which will long live in history, after we shall have passed from our present state of existence. They will tell for good or for evil on coming generations. There, high elevated above the Speaker's chair, stands the genius of America, holding forth the scroll which contains our past history, of which members take so little notice. He and the recording angel look down upon us with countenance cheered with hope for the future, rather than with satisfaction in regard to the present.

The Speaker's seat, the clerk's table, the mace, the old armed chairs, the writing desks, are dear to me. They have for twenty years been my companions. With them I have spent the best, the most active part of my life, and am now pained at the separation.

Here I have spent sleepless nights and anxious days. I well recollect the time when, for thirty-one consecutive hours, 'the old man eloquent' maintained his seat, now near me, during one of those conflicts which often marked that period of our history. He has long since passed from those scenes to the peaceful climes of the spirit land. Yet, methinks I see his venerable form, with his pen in hand, watching transpiring events, as in days of yore. He was the connecting link between the revolutionary and the present age.

With thrilling emotions I call to mind the period when he was arraigned by the slave power before the House, for presenting the respectful petition of his constituents. I now see him in memory, as he stood at the time of his celebrated reply to Marshall, on that memorable occasion. His aged form seemed to rise with his subject; his language became impassioned, and his invectives more and more terrible, until many cheeks were bathed in tears, reporters laid aside their pens, the vast galleries seemed filled with inanimate beings, bent forward in the attitude of endeavoring to catch each syllable that fell from his lips. A friend now occupies the seat at which he then stood — the seat at which he sat when the angel of death kindly summoned him to happier realms. I helped to bear his lifeless form from the hall. We placed him in the Speaker's room, where he bade adieu to '*the last of earth.*'

Several political generations have appeared in this legislative temple since I first took my seat, made their obeisance to mankind, pronounced a few words, and then disappeared. Many have gone before me to that unknown land. Some have climed to higher honors, and some have disappeared in the mass of human beings who throng the earth.

What scenes I have witnessed within these walls! It were perhaps well to draw the veil of obscurity over them. There Garland and Bynum fought. On my left, near the door, White and Rathburn came into hostile conflict. Opposite to where I sit, Harrolson and Johnson exchanged blows. But time would fail me were I to describe the re-enactments of Wier and Stanley and Bell and others, who figured in those unworthy affrays. The flourishing of canes, the show of bowie-knives, and cocking of pistols, with the apparent purpose of assassination, all rush upon the recollection as I call to mind those scenes which marked the early history of the cause of freedom.

Here, too, I have witnessed the highest manifestations of patriotism. I have been enraptured with the most sublime eloquence, and have laughed to perfect exhaustion under the facetious powers of Corwin and Starkweather, and others. But here comes the message from the Senate, announcing the death of Senator Bell, of New Hampshire. Another friend is gone. He was my junior in years and in service here. Hon. Mason W. Tappan has risen to pronounce an eulogy upon the deceased. In a few moments we shall resolve to go into mourning for my deceased friend. As I place the sad emblem upon my arm, departed scenes and departed friends must occupy my thoughts.

THE NICARAGUA MEETING AT MOBILE.

The Mobile *Register* gives an account of an immense meeting of the sympathizers with Gen. Walker which was held in that city on the evening of the 15th inst., brief mention of which has already been made. Ex-Gov. Winston presided, and distinguished citizens officiated as Vice Presidents. Hon. Percy Walker, says the *Register*, 'addressed the meeting in a full, concise and triumphant argument to show that Gen. Walker's entrance into Nicaragua was lawful—that his residence and promotion there were lawful—that his abandonment of the country of his adoption was compulsory, and under the coercion of an officer whose government had given him no such authority — that his recent sojourn in the United States was as a guest, and his return a matter of right, with which the government had no authority to interfere.' He also argued that there was no violation of our neutrality laws in the fact or manner of Walker's return to Nicaragua, and that any interposition against him by our government was unjust and unwarrantable.

Mr. Walker submitted a long series of pointed resolutions, which were unanimously adopted.—They express great gratification at the recent arrival of Gen. Walker in Nicaragua, and hail the event as the forerunner of the Americanization of Nicaragua, securing in the not distant future the control of the great highways of trade, strengthening the position of our country upon this continent, and promising new power to the Southern States; declare that the act of overhauling and inspecting the steamer Fashion at Punta Arenas, by the commander of the United States sloop-of-war Saratoga, 'was without justification by the laws of nations, and is only less censurable than the conduct of Capt. Davis, of the Navy, when he forced Gov. Walker to capitulate to the Costa Rican forces a few months since;' that the conduct of Capt. Chatard, in claiming to exercise a protectorate over Greytown, and interfering with the movements of Gen. Walker after he landed, 'was without warrant of law, unbecoming an American officer, not authorized, we hope, by instructions from his Government, and merits condemnation and censure;' that the President, by the principles of his message and official correspondence on the Central American question, excluding both England and the United States from exercising any dominion over Central America, is bound to prevent the recurrence of such conduct. The resolutions cordially approve of the resolutions now pending in the Alabama Legislature, endorsing the 'fillibuster' portion of the Cincinnati platform, calling upon the present administration to make every proper effort to insure our ascendancy in the Gulf of Mexico, and asserting the right of citizens of the United States to emigrate to Nicaragua to aid in the establishment of a government of liberal principles. Also that 'the President of the United States is bound, by the resolutions of the National Democratic Convention, and the 'Ostend Circular,' to use all the powers of the Government to prevent the interference of the European nations with the affairs of this continent, and especially to secure American influence and control on the Isthmus of Nicaragua.'

After the adoption of the resolutions, speeches were made by Major Howard of Georgia, Judge Meek, Col. Langdon and Judge Hopkins, all of whom denounced the intervention of Commander Davis, condemned the interference of the authorities at Washington with Gen. Walker's recent return to Nicaragua, and pronounced the conduct of Capt. Chatard, of the Saratoga, toward Gen. Walker, impertinent, officious and unworthy the character of an American officer. The utmost enthusiasm prevailed throughout. Judge Meek declared that 'President Buchanan had stated during the sojourn of Gen. Walker in this country, that he (the President) regarded Walker as lawfully President of Nicaragua as he himself was President of the United States.'

The Liberator.

NO UNION WITH SLAVEHOLDERS.

BOSTON, JANUARY 1, 1858.

NOTICE.

Our friends who have not yet paid for the present year, will bear in mind our rule, by which their papers must be cut off, if payment be not paid before February 1st. We hardly need add, that our subscription list needs greatly to be enlarged, and that any curtailment of it is most undesirable.—R. F. W.

REMOVAL OF JUDGE LORING.

To the Honorable Senate and House of Representatives of Massachusetts, in General Court assembled:

The undersigned, citizens of this Commonwealth, respectfully represent—

That by a law passed May 21, 1855, by the Legislature of Massachusetts, it was declared—

'No person who holds any office under the laws of the United States, which qualifies him to issue any warrant or other process, or to grant any certificate under the acts of Congress named in the 9th section of this act, or to serve the same, shall, at the same time, hold any office of honor, trust or emolument under the laws of this Commonwealth.'

Your petitioners further represent—

That in open defiance of this law, and of the voice of the people of Massachusetts, as expressed (without distinction of party) by the action of two separate Legislatures for his removal, but twice rendered inoperative by Executive non-concurrence, EDWARD GREELEY LORING, while acting as a Commissioner of the United States, continues to hold the office of Judge of Probate for the county of Suffolk; thus setting an example of contumacy unbecoming a good citizen, and wantonly disregarding the moral convictions of the people of this State as pertaining to the enforcement of the odious Fugitive Slave Bill

They, therefore, earnestly pray the General Court again to recommend to the Governor and Council, the removal of the said EDWARD GREELEY LORING from the office of Judge of Probate; and thus enforce a wholesome law of the Commonwealth, which it is his declared purpose to disregard, and thereby vindicate the sovereignty of the people of this Commonwealth.

EQUAL POLITICAL RIGHTS.

To the Honorable Senate and House of Representatives of Massachusetts, in General Court assembled:

Whereas, the women of the State of Massachusetts are disfranchised by the Constitution, solely on account of their sex—

We do, respectfully, demand for them the right of suffrage; a right which involves all other rights of citizenship, and one that cannot, justly, be withheld, as the following admitted principles of government show:—

First. 'All men are born free and equal.'

Second. 'Government derives its just powers from the consent of the governed.'

Third. 'Taxation and representation are inseparable.'

We, the undersigned, therefore petition your honorable body to take the necessary steps for a revision of the Constitution, so that all citizens may enjoy equal political rights.

THE NEW YEAR.

To-day we commence a New Year, and a New Volume—the twenty-eighth of the series. To all our subscribers (some of whom have honored us with their subscriptions from the beginning) and friends, we proffer our grateful salutations, wishing them every blessing and all imaginable happiness. Would that we could now announce the completion of our labors, by the triumphant attainment of the glorious object for which we have been so long striving—the emancipation of all who are pining in bondage on our soil. If there are the frightful number of two millions of slaves more than existed when we commenced THE LIBERATOR, and four millions in all, we have the rich consolation to know that it is not because we have lowered the standard of justice, or paltered with principle, or failed to rebuke the wickedness of the nation in the plainest manner. A mighty work, however, has been done, and is still going on, and the decisive issue is rapidly making up between Freedom and Slavery. The Slave Power is apparently stronger than ever, but in reality, it is unquestionably near its doom. Its fall will be sudden and irrecoverable.—ONWARD TO VICTORY!

Our subscription list is still very limited. It could easily be doubled, if each of our subscribers would exert himself at this time to procure one new subscriber, to commence with the year.

RESULTS OF THE BAZAAR.

The Anti-Slavery Bazaar was brought to a close on Saturday evening last—the receipts amounting to THREE THOUSAND FIVE HUNDRED DOLLARS—a more cheering result than was anticipated by the most sanguine, in consequence of the continued and unequalled pecuniary pressure in the land;—still, it is nearly two thousand dollars less than was realized last year, and therefore to this extent it will affect the operations of the American Anti-Slavery Society, (in behalf of which it was exclusively held,) unless assistance comes from some unexpected quarter.

And now, from an overflowing heart, thanks to the generous donors, at home and across the deep, through whose coöperation and kindness the Bazaar was so liberally provided with rare, beautiful and useful articles! Thanks to all those ladies who presided at the tables, and sustained so unflinchingly the fatigue of such a protracted exhibition, leaving nothing undone to secure the 'material aid' wherewith to carry on the glorious struggle for universal emancipation! Among them were HARRIET BEECHER STOWE, MARIA WESTON CHAPMAN, LYDIA MARIA CHILD, and ELIZA LEE FOLLEN—a splendid intellectual and philanthropic constellation. Thanks—thanks to all!

POETRY OF THE BIBLE.

On Monday evening last, we listened with great pleasure to the introductory lecture of a course to be delivered on 'THE POETRY OF THE BIBLE,' every Monday evening till completed, in Chapman Hall, in this city, by EMANUEL VITALIS SCHERB, but regretted to see so small an attendance. Mr. Scherb is an accomplished scholar, skilled in Hebrew lore, a profound thinker, an excellent critic, and capable of the highest appreciation of the sublime and beautiful. He deserves an audience many times larger than can fill Chapman Hall. Tickets for sale at the door.

THE ATLANTIC MONTHLY, for January, commences the year under the most favorable auspices. Its contents are—Notes on Architecture; Maya, the Princess; Catawba Wine; the Winds and the Weather; Akin by Marriage; Spartacus; Who paid for the Prima Donna? Two Rivers; The Autocrat of the Breakfast Table; Agassiz's Natural History; Tacking Ship Off Shore; Mamoul (Life in Calcutta); Books; The Diamond Lens; The Sculptor's Funeral; The President's Message; The Wedding Veil; Literary Notices.

☞ Our friend PARKER PILLSBURY, we learn, is soon to give Lyceum lectures at Concord, N. H., and at Newburyport. He is also engaged to give his able lecture, on *The French Revolution*, at Lowell, at an early day. Lyceums everywhere will do well to secure the services of Mr. Pillsbury. There are few who think so clearly, who speak so bravely, and whose faith in the highest Truth, Justice, and Goodness are more strong and abiding than his.—M.

NEW PUBLICATIONS.

THE GOLDEN AGE OF AMERICAN ORATORY. By EDWARD G. PARKER. Boston: Whittemore, Niles & Hall. 1857.

This is not only a readable, but a very attractive and well-sustained volume, of 420 pages. It is divided into Four Chapters:—I. The Golden Age of Oratory. II. The Oratory of Congress—Henry Clay, Daniel Webster, Fisher Ames. III. The Oratory of the Bar—William Pinkney, Rufus Choate. IV. The Oratory of the Platform—Edward Everett, Edwin H. Chapin, Henry Ward Beecher, Wendell Phillips. The descriptions of Henry Clay and of Rufus Choate appeared originally in 'Putnam's Magazine.' That of Fisher Ames was originally presented in the form of a Lecture before the Mercantile Library Association of Boston; and a portion of the description of Edward Everett's oratory was pronounced as an Oration on the Fourth of July, before the City Authorities of Boston. With these exceptions, the matter of the book is now first published.

The author of this volume is a young lawyer of this city, of considerable promise, who was so unfortunate, not to say criminal, as to have acted as junior counsel in the case of Sims—against the slave, and for the oppressor—but who has since identified himself with the Republican cause, to the extent at least of supporting John C. Fremont for the Presidency. In describing the qualities, characteristics, and impressive eloquence of the various orators whom he has selected, he evinces rare copiousness of language, great freshness and brilliancy of illustration, excellent analytical powers, and a genuine appreciation of the sublime and beautiful in oratory—though there is, perhaps, an excess of description, and in every instance (except that of Wendell Phillips) an exaggeration of the power and effect of the oratorical displays of his heroes, great as they unquestionably were or are—for five of the nine are still living. Of those nine, not one of them occupies the ostracised position of Wendell Phillips, by his loyal adherence to the most unpopular, and yet the grandest cause of the age; and, therefore, while inflation of praise may be tolerated in their case, he must be described more circumspectly, and indirectly held up as misguided, if not erratic, in order to conform to the present state of public opinion. Thus, in delineating the features of Clay, Webster, Choate and Everett, as public men and gifted speech-makers, Mr. Parker, in the excess of his admiration, finds no opportunity to make even a passing criticism upon their recreancy to the cause of humanity and freedom, their disposition to compromise principle, their subserviency to the slavocracy of the South, their contempt for 'the higher law.' He does not evince the slightest moral discrimination or moral sensibility. Of Mr. Webster he says, 'His patriotic motives in the famous 7th of March speech, 1850, have never been fully appreciated.' The motives which animated Benedict Arnold have never, for the same reason substantially, been appreciated. To attach the term 'patriotic' to such a speech, whether in regard to motive or matter, is an offence against justice, and a perversion of language. It was a mean, wicked, selfish speech, and stained with blood throughout. Mr. Webster, we are told, 'fully expected his own political annihilation, as its immediate result.' We believe no such thing. It was palpable to the dullest vision, that it was his last bid for the Presidency—getting down on his knees to the Slave Power, yea, prostrating himself in the dust before it, with the vain expectation of securing a successful nomination. If he anticipated a loss of popularity thereby in Massachusetts, he expected to increase it greatly at the South, and throughout the country generally. That he failed in his ignoble purpose—that he received not a solitary Southern vote in all the forty-nine ballotings for a candidate—that he retired to Marshfield, mortified, astounded, heart-broken, and shortly afterward saw 'the last of earth,'—is only another proof that divine retribution is sure to be executed.

The description of Mr. Phillips as an orator is generally felicitous, but Mr. Parker is not capable of taking his dimensions, owing to a lack of that high moral element which is essential to a full appreciation of one 'whose soul is like a star, and dwells apart.' Thus Mr. Phillips is represented as 'a Platform speaker exclusively: he has no learned profession: he studied law, but never practised it.' But why he has never practised law, and why he has no such profession, nothing is said, nothing explained, except inferentially, when it is subsequently added, 'He has no business but one, no object but one—that is the American slave; as the man said who was taken up as a vagrant, he "practices the abolition business."' The levity of all this proves what we have said of the moral incompetency of the writer to measure the stature and power of Mr. Phillips; for, in a country like ours, crushed and fettered in thought, speech, and action, dishonored in character, corrupted in the blood, by the existence and sway of the most loathsome and the most exacting despotism in the world, to consecrate time, talent, wealth, reputation, every thing, to the one object of redeeming the land, and making liberty a possible enjoyment for all, is, in a case like that of Mr. Phillips, worthy of the strongest admiration and the noblest panegyric. For what that concerns man, for time or eternity—what that concerns the safety and welfare of the land we inherit—what that relates to the development of all human faculties and powers—is not wrapped up in 'opposition to slavery'? If Mr. P. 'has a Platform, and nothing but a Platform,' it is because no where else is he allowed to advocate the cause of impartial liberty; and, making as he does that Platform as broad as the whole earth, and embracing therein the whole human race as one brotherhood, his sphere of thought and action is commensurate with the wants and the claims of our common humanity. 'It was fortunate for his eloquence,' Mr. Parker thinks, that he did not practise law; it was more fortunate, we think, for his entire development as a man—every inch a man.

Mr. Parker thinks that 'even his enemies must respect him for his honest moral *audacity*'—the audacity of telling the truth, and calling things by their right names, after the manner of James Otis and Sam Adams. 'He stands, himself a slave,—the slave of an idea,—alone, against the organized civilization which surrounds him,—a modern Prometheus, contending with the Gods.' A *slave!* Then what is it to be a free man, nobly and willingly serving the cause of freedom, at whatever cost? The slave of an *idea!* The idea that liberty is the inalienable birthright of all—that slavery is execrable in its nature, devilish in its spirit, and blasphemous in its assumption—that, unless the chains of our fettered countrymen are speedily broken, the nation itself will surely be destroyed, 'and that without remedy'! Is not this an idea worth being socially and politically proscribed for? It is not 'Prometheus contending with the Gods'—it is an upright soul sustained by the power of God, and the consciousness of ultimate victory.

Of the abolition party, Mr. Parker thus speaks:—

'He [Mr. Phillips] joined in with a party, over whose gates he saw written, as far as Life's prizes are concerned, the motto of the Inferno: 'All hope abandon, ye who enter here.' It is a party which can never triumph but by making thirty millions believe their Constitution 'a league with hell,' and the memory of Washington the scandal of the land; and this he knew when he took post with them. The sacrifice is indeed great; the devotion of aim, *mad* as it is, is to be ranked *abstractly* with the loftiest thoughts of men.'

This is all the notice which a party, disinterestedly and uncompromisingly contending for a quarter of a century for the natural right of all men to be free, obtains on the part of this writer. If it brands the Constitution as 'a league with hell,' it is because of its slaveholding compromises, whereby the accusation is fully sustained; and it matters not, whether there be thirty persons, or 'thirty millions' of persons, who must first be made to believe it, before this party can triumph. The truth must be proclaimed, as of old, 'whether men will hear, or whether they will forbear.' As for making 'the memory of Washington the scandal of the land,' this is a gratuitous aspersion, used apparently for an *ad captandum* purpose. Who has done Washington the greater honor—Edward Everett, in 'remembering to forget' that the last and best act of Washington's life was in emancipating all his slaves, and so excluding it from his eulogy—or Wendell Phillips, in holding up that act to the gaze of all Christendom as worthy of special remembrance and commendation? As to the 'prizes of Life,' to which Mr. Parker refers, they are utterly unworthy the pursuit of noble souls, and can satisfy only such as mingle self-exaltation with low ambition. Mr. Phillips can well afford to sacrifice them all, in exchange for the rewards of an unsullied moral career.

It is common for distinguished public speakers to have their imitators, especially among those who 'train in the same company'; hence, the author of this volume seems to take it for granted that, among abolitionists, Mr. Phillips is extensively copied as a model—for he says:

'It is curious to observe what a tacit compliment is paid to Phillips *by the universal copying of his manner*. Whether consciously or not, *the whole school of Anti-Slavery speakers*, from Theodore Parker to Frederick Douglass, (!) seem to catch more or less of his intonations and cadences.'

Nothing can be more wide of the mark than this. We do not know of a single anti-slavery speaker, whether belonging to the pulpit or the platform, who bears the slightest resemblance to Mr. Phillips, either in regard to manner or method, voice or gesture. To name Theodore Parker or Frederick Douglass, is instantly to expose the absurdity of Mr. P.'s statement; for these are as unlike Mr. Phillips as possible, and neither has any resemblance to the other. So, too, to mention Charles C. Burleigh, Parker Pillsbury, Stephen S. Foster, Andrew T. Foss, Charles L. Remond, Robert Purvis, William Wells Brown, &c. &c., is to present in each case an entirely different speaker—each is totally himself, and no other. There is neither model nor copyist in the anti-slavery ranks. See how wide the difference of style and action between Lucretia Mott, Abby Kelley Foster, Lucy Stone, Sallie Holley, Jane Elizabeth Jones, and Mary Grew! We do not mean to be understood as saying, that the charge of imitating the most perfect specimen of an orator (in the most comprehensive sense of the term) that, perhaps, our country has produced,—whether the imitation be conscious or unconscious,—is at all discreditable or invidious; but the fact is, manner-ists and imitators are not the class called to the work of storming the kingdom of darkness, and bearing upward and onward the banner of reform. These are found where respectability, and fashion, and popularity hold sway, not in 'the school of the prophets,' nor among the moral iconoclasts of the age. How wide the diversity that existed between a Peter and a John, a Paul and an Apollos! If abolitionists are remarkable for anything, it is for their sharply defined and positive individualism. 'It is curious to observe' how greatly mistaken is Mr. Parker on this point.

We are gravely assured by him that '*some* of his [Mr. Phillips's] speeches, *revised by himself*, would doubtless read well'! This is intended as complimentary, 'doubtless,' but it closely borders on the ludicrous. When his speeches (though generally delivered without special preparation, and often wholly impromptu) shall have been brought together in one massive volume, it will be acknowledged by posterity, we venture to predict, to be a legacy of exceeding value—worth all that ever fell from the lips of Clay, Webster, Choate and Everett put together—felicitous in diction, rich in illustration, exquisite in satire, masterly in defence, irresistible in attack, impregnable in position, grand in principle, sublime in purpose, glorious in power. They are not simply anti-slavery speeches, in a narrow or technical sense: their spirit is world-wide, their philosophy profound and comprehensive, their adaptation to any future struggle, in any age, for the rights of man, quite remarkable.

As if anxious to qualify the many fine things he says of Mr. Phillips, so as not to offend public sentiment, Mr. Parker must needs occasionally throw in a slur like the following:—'Woe to the man upon whom Phillips chooses to fix his epithets: they are *poisoned arrows*: they leave the smart behind.' Again:—'Whatever shall be the future career of this eloquent person,—whether the visionary wildness (!) of his sincere philanthropy shall ever subside into a philanthropy of possibilities, (!) or he shall round his career as it has opened,—we think he will be remembered hereafter as a true man. He may be fierce (!) and not well steadied (!) in the fashion and the passion of his philanthropy, but his philanthropy itself is genuine.' Qualifications like these are not criticisms, but concessions to the present perverted state of public opinion respecting the Anti-Slavery movement. Terms lose their significance, language becomes deceptive and fraudulent, when the charge of 'visionary wildness,' or of being 'fierce and not well steadied,' in vindicating the cause of human freedom, is brought against such a man as Wendell Phillips. What Mr. Parker says of him, at the close of his eloquent sketch, shows that he does not really believe the charge:—'He is infinitely more worthy of honor than many of the politicians who have ridden into the sunbeams of celebrity, by temporarily bestriding his hobby. [Hobby?] When they are forgotten, he will still live. The men of his own day will never laurel him, but the men of the future will build him a monument.' So much for having 'a Platform, and nothing but a Platform'! So much for having 'no business but one, no object but one,—that is, the American slave'!

'For truth shall conquer at the last—
So round and round we run,
And ever the right comes uppermost,
And ever is justice done.'

CALL FOR AN ANTI-SLAVERY CONVENTION IN VERMONT.

The following Call for an Anti-Slavery Convention in Vermont, to be held some time during this month, has been issued in that State, and it is hoped will be warmly responded to by the friends of the oppressed in that region. It is among the mountains that the spirit of Freedom delights to dwell.

Whereas, the question of American Slavery is deservedly the great question before the people, in both Church and State:

Whereas, there is need of more and continued agitation on this subject, and for greater effort in the Anti-Slavery cause:

Whereas, there are many in our State who desire to occupy a higher moral platform than that occupied by the political parties:

And, whereas, it is desirable that the friends of Freedom be better acquainted, and coöperate more heartily:

The undersigned hereby invite their fellow-citizens to meet in Convention at ————, on Tuesday and Wednesday, the ———— of January, 1858, to consult, discuss and determine with reference to the evil of Slavery, and to adopt such measures and take such action as the importance of the subject and the state of the times demand.

PUBLIC DISCUSSION IN VERMONT. We learn that our friend, Rev. N. R. JOHNSTON, Pastor of the Covenanter Church in Topsham, Vermont, is to have a public discussion at Waitsfield, on the 11th January, and subsequent evenings, with Rev. Mr. Prindle, Chairman of the Committee of the 'Radical Political Abolitionists,' on the following points:—

1. 'The United States Constitution is a pro-slavery compact.' Mr. Johnston takes the affirmative.

2. 'Congress has constitutional power to abolish slavery in the Southern States.' Mr. Prindle affirms.

3. 'The Christian patriot may not take oaths of allegiance to the United States government, swear to support the Constitution, nor exercise the elective franchise under it.' Mr. Johnston affirms.

LETTER TO AN AMERICAN RESIDING ABROAD.

BOSTON, Dec. 17, 1857.

MY DEAR SIR:

I rejoice that you see the folly of waiting, with folded hands, for the coming of 'God's good time' for the overthrow of the evils of this world, and the necessity of incessantly and strenuously persevering in the use of *means, means*, to accomplish whatever needs to be accomplished; I rejoice still more that you see the continuance of the curse of slavery to be preëminently owing to 'those easy, good-tempered gentlemen in pulpits and editors' chairs,' who have been crying 'peace! peace!' deprecating agitation, and thus postponing the remedy for our evils until it has become well-nigh too late. But when you say that the errors in question are 'at last *fast dying out*'—and that 'the rising generation are being trained in a better school'—and that 'Kansas is at length *certain* of being a free State'—and that 'a few years, *at most*, will probably finally settle the question of slavery'—I see that you have no conception of the *extent* to which our religion and politics have been corrupted by slavery, and of how very little has yet been accomplished towards its overthrow, compared with what remains to be done.

The man who acquiesces in war, because it is hallowed by humanity and civilization somewhat more than formerly—in slavery, because to keep men in chains is not so bad as to kill and eat them—or in fornication, because adultery is worse—has not gone far in the way of reform. I know very well that 'every little helps.' I fully appreciate the advantage of keeping what we have got, and getting what more we can. But reform must be judged not merely by comparison with the preceding evil, but with the standard of truth, right, justice. However satisfactory it may be to have secured temporary gains by indirect and partial methods, in looking forward to future and permanent progress, we should beware of relying upon methods not founded on the rock of sound principle. This consideration prevents me from taking the satisfaction that you seem to take in the position of the Free State political party, on one hand, and of the remonstrants against the government of the Tract Society, on the other. Each of them is making a sacrifice of principle. Each of them is trying to make a bargain with slavery, to gain something from it by conceding something to it, instead of standing, as they both ought, in utter, irreconcilable, uncompromising opposition to it.

The Free State men, Freesoilers, or Republicans, as they have at different times called themselves, (deluded with the hope that slavery will die by limitation of space, as our fathers were deluded by the expectation that it would die when the foreign slave trade was cut off,) are making the same enormous, dreadful blunder—blunder and crime, in one act—which those fathers made, namely, agreeing to the undisturbed continuance of slavery where it is now established. They think to gain something for liberty by expressly conceding that the present masters of four millions of slaves may keep them and their posterity as chattels until *God* shall set them free. They expressly agree that, to this extent, they will allow the great principles on which the Declaration of Independence was founded to be trodden under foot. And they are foolish enough to expect, by such a course, to advance the cause of liberty. Satan always conquers those who fight him with such weapons.

Was not the Grecian sage right when he said that the best government was that which protected the poorest equally with the richest? Is it not as true in politics as in religion—Inasmuch as ye have done right or wrong unto one of the least of these my brethren, ye have done it unto *me*? The blessing of God cannot follow a nation which declares that its Constitution was adopted 'to maintain liberty,' and yet uses that very Constitution to maintain and perpetuate slavery. Since the letter of the Constitution has come to be prized and exalted in opposition to its spirit, since the instrument itself has become an object of idolatrous reverence, to the disparagement of justice and righteousness, I, for one, am willing to break the spell by rending it asunder. We can make a new Constitution, retaining all the merits of the old, and omitting the foul blot of inconsistency that deforms it; we cannot safely go on in the deliberate violation of the laws of God and the rights of man.

You know very well that the Tract Society have been making the same blunder, and committing the same sin; but *I* know, and I think I can prove to you, that the remonstrants in the Tract Society are doing the same thing in kind, only less in degree. They also are compromising—trying to 'split the difference' between right and wrong—offering to give up so much to Satan, if he will give up so much to them. They have not yet found out that he always gains by that sort of bargain.

To give you the proof I have just promised, it will be necessary to go back a little in the history of the present movement in the Tract Society.

You remember that I sent you an analysis of the Resolutions adopted at the last annual meeting of that Society, showing that they were unsatisfactory and incompetent in the work of reform, because *two-faced*; offering to each party in the controversy some particular expressions adapted to favor its ideas, and which, *when separated and emphasized*, might plausibly enough convey the idea that the case was decided in *its* favor. I also expressed to you my conviction that the intelligent framers of that document, intending it as a compromise measure, had purposely given it these characteristics, and were seeking peace in the Society rather than purity—and furthermore, that the intelligent gentlemen who accepted this document in behalf of the remonstrants, and praised it as entirely satisfactory, notwithstanding the characteristics of indirectness and disingenuousness that I have mentioned, were themselves seeking peace rather than purity.

The result has fully corroborated both the first and the last of these seemingly harsh judgments. The two parties in this controversy, represented by the officials of the Society and the New York *Observer* on one side, and the *Independent* and *Congregationalist* on the other, seized upon the very expressions in the Report to which I had called your attention, and each claimed the matter as decided in *its* favor, in consequence of the leaning of those particular expressions to its side. Each party still makes this claim, and now a new meeting is necessary to tell us what that document really meant. Dr. Wayland has told us (in the document I have already sent to you) what *he* meant; but somebody else in the Committee meant something else, and insisted on *his* significant phrases just as strongly, and will affirm their potency just as loudly when the next discussion comes. This is what is gained by compromise. The work is all to be done over again; and the people who wanted reform, but yet accepted those double-faced expressions in the same document as *entirely satisfactory*, and re-elected

Northern contributions are ten times the amount of the Southern. Instead of this, the *Independent* and the *Congregationalist* still advise making the usual contributions, which must of course strengthen the Board for the approaching contest.

2. When the officials of the Tract Society affirmed that the Resolutions were a decision in *their* favor, designed to justify and to continue their previous line of policy (except in the single article of not mutilating the books they republished)—the leaders of the remonstrants—who had said, through the *Independent*, that the Resolutions were so decidedly in *their* favor that, if the Executive Committee of the Tract Society were not disposed to carry them out by the immediate publication of tracts on slavery, they were *bound, as honest men, to resign their offices*—should immediately have called a special meeting of the Society to settle this disputed question; and, if the Society had sustained the officers in resisting the needed reform, these leaders should forthwith have called *a meeting of the remonstrants*, from all the Free States, to decide whether they would organize an effective opposition, and direct their efforts towards the election of an entirely new board of officers; or whether they would leave the Society, and form a new one. Instead of this, the *Independent* and the *Congregationalist* counsel that the mismanagement of the Society be left undisturbed until the annual meeting in May, and oppose that organization and pre-arrangement among the remonstrants which is their only chance for doing any thing effective even *at* the next meeting.

These things being so—the remonstrents being waiting, and even stupidly playing into the hands of the enemy, while the government of the Society are diligently working to fortify themselves for the annual meeting—I do not expect any decided advantage to the cause of reform at that meeting. It is most probable that some compromise will be patched up, as at the last meeting, which, *seeming* in some degree to favor reform, will quiet the remonstrants, though really leaving the power with the present board of officers, to be managed substantially as at present.

I am sorry to see men so worthy, in many respects, as the leaders of the remonstrants in the Tract Society, depending upon compromise with evil as a means of advancing the welfare of the Church; but when we look at the other side, at those who are interesting themselves to *sustain* slavery, we shall find that they do not shrink from direct falsehood in the promotion of that end.

I had just read the valuable work of Mr. Stirling* when your letter, making reference to it, arrived. (By the way, you mistake in supposing that this book, with the works of Olmsted and Helper, will be *extensively read* in the South. The circulation of the former works is discouraged there, but that of Helper's is not *permitted*. A bookseller who should offer it openly for sale would be in danger of Lynch law.)

In Stirling's 'Letters from the Slave States,' p. 261, under the running title at the head of the page, 'A Converted Abolitionist,' we find the following passage:

'I have been reading Dr. Nehemiah Adams's *South-Side View of Slavery*—a book which was recommended to me as a good exponent of the views of Northern favorers of slavery. Dr. Adams is a Boston minister, *who went to the South a rabid abolitionist*, and returned, after a stay of three months, a rank pro-slavery man. The history of his book tells the character of the man. He is one of those soft-hearted, soft-headed men with whom abolitionism is a sentimentalism; whose maudlin philanthropy has no sure basis of intellectual and moral conviction. They do not regard slavery as a moral wrong—a lese-majesty of the human will, interfering with the duties and destinies of man as a moral intelligence. It is the "unhappiness" of the slave, the so-called "horrors of slavery," over which they snivel and snuffle. Such men easily pass from one extreme to another. Apostacy is the natural revulsion of a weak mind. A diseased sensibility, uncontrolled by stable principle, yields to every varying influence; and the fanatic of the North becomes the apostle of slavery in the South. By his own account, Dr. Adams went to the South with his brain seething with "Uncle Tom." He expected to meet nothing but "Topsys" and "Legrees"; and when, on the contrary, he saw pleasant little black faces, and met with refined Southern slave-owners, the revulsion of feeling changed him, at once, from an opponent to an apologist of slavery.'

Now Mr. Sirling has in this case made an error of hasty generalization. His whole book shows that, though his own observation and judgment have led him to almost exactly the same conclusions as the abolitionists, he has not sought a personal knowledge of them, nor held any communication with them, but, on the other hand, that he has incautiously adopted the disparaging language and ideas of their opponents respecting them. There is in England, no doubt, a large class of men and women with whom abolitionism is merely a sentimentalism. But in this country, those who answer to that class repel the name of *abolitionist*, and speak against the men who bear it more strongly than against slaveholders. The leaders of the abolitionists (that is to say, Mr. Garrison and his associates,) have taught, from the very beginning, that slaveholding is a *sin*—an interference with the physical, mental, moral, religious and social *rights* of human beings—an attempt to transform men and women into *things*, and to prevent their fulfilling the duties, and seeking the appropriate development of *immortal souls*; and that the contentment of the slave in his brutish condition, *if it were true*, would be the strongest proof of the pernicious influence of the system, and the weightiest argument against it. Plain and unquestionable as these doctrines may appear to *you*, the opposition to them has been too intense in the North as well as the South, and the strife in defence of them has been too real and earnest, to allow of the falling of *abolitionists* into the sentimentalism which Mr. Stirling describes. One might as well speak of sentimentalism among the old Covenanters of Scotland, or the Puritans who landed at Plymouth.

But Mr. Stirling must be acquitted of all blame for another error into which he has fallen, that, namely, which I have underscored in the above passage from his book. Since he did not put himself in communication with the Abolitionists, he could not know or suspect the fact that Dr. Adams's representation of himself as an Abolitionist before he went to the South is a deliberate and unmitigated lie. He has been, through his whole ministry, a consistently pro-slavery man, always opposing action and agitation upon the subject, both in Church and State, always refusing the requests that have, times innumerable, been made of him (as of other Boston ministers) that he would remember the cause of the slave in general, or the particular perils of particularly specified slaves, in his prayers on the Sabbath, and setting his influence decidedly against that of the few anti-slavery people who have ever been members of his church. Dr. Adams is decidedly a long-headed and subtle, rather than a 'soft-headed' man. He has made up his mind to support slavery; and, to make that support more effective, he deliberately made the false representation that he had, before going to the South, been decidedly unfavorable to it, and that he had been converted by seeing the administration of Christian slaveholders. Mr. Stirling has condensed the *meaning* of what Dr. Adams says, into the expression that 'he went to the South a rabid Abolitionist'—but the Doctor was too cunning to use that expression; he *only* so described himself as necessarily to convey that idea, undeterred by the fact that the idea was directly and absolutely false.

Probably this surprises you. If so, it proves what I have said, that you have no idea of the *extent* to which the attempt to sustain slavery has corrupted those who are engaged in it. It has proceeded to a still greater length than the above, inducing the whole government of the Tract Society, (twenty-two persons, most of them clergymen,) from 'Thomas S. Williams, President,' down to 'William A. Hallock, Secretary,' to set their names, in print, 'to a deliberate violation of the truth, as follows. Referring to Art. I. of the Tract Society's Constitution, which requires 'the circulation of religious tracts *calculated to receive* the approbation of all evangelical Christians,' they say:

'The history of this article confirms its plain and explicit import, both as to *the object*—to preach Christ crucified—* * * and as to *the means*, whether pertaining to godliness or morality, that they be such only as evangelical Christians throughout our country DO IN FACT unite in approving.' p. 193.

And again:

'To this line of distinction the Publishing Committee may go, but no farther. It is not for them to decide what evangelical Christians *ought* to agree in, but what they ARE AGREED IN.' p. 197.

This false statement, so thoroughly refuted in the paper by Dr. Wayland which I sent you in my last, you may see, if you will, with the signatures of all the officers, in the 'Thirty-first Annual Report of the American Tract Society, presented *at New York*, May 7th, 1857.' The document in which it occurs is headed 'American Tract Society—Circular,' and extends from the 193d page to the 200th. And in the document following, headed 'American Tract Society—Facts as to Slavery,' this same lie, and another, are authenticated by the names of 'John Knox' and 'William A. Hallock,' as follows:

'In May, 1825, Christians from the Northern and Southern States united * * * for issuing such publications, and such only, whether of vital godliness or sound morality, as should BE APPROVED by all evangelical Christians.' pp. 201, 2.

'But has not the Society published, on intemperance and other evils, what many evangelical Christians do not approve?

'IT HAS NOT, so far as we know.' p. 202.

This last most false and impudent assertion is made in face of the notorious fact, that the people who are ranked as evangelical Christians by the Constitution and the customary interpretation of the Tract Society are as much divided, in sentiment and practice, about some of the habits opposed in their tracts, as about slavery. For instance, it is plain as daylight that some of them *practise and defend* dancing, and the ordinary use of wine and tobacco, against all which practices the Society has uttered a decided testimony, in tracts expressly devoted to those subjects. Do you wonder that slaveholders should persist in holding slaves, when such men as the above say such things as the above to excuse them?

I pass to another of the topics of your letter.

After speaking of the valuable books recently published by Helper, Stirling, and Olmsted, upon the economical and financial objections to slavery, you speak of the practical value of evidence of this sort, and 'wonder that American Abolitionists have not resorted to this, rather than to denunciation and invective.' Upon this there are three things to be said.

1. They *have* labored, extensively, in this department, showing, very many times in their twenty-seven years' campaign, by lectures, newspapers and tracts, the improvidence, wastefulness, unreliableness, and unsatisfactory character in every way, of compulsory labor. They have preceded, in this field, all the writers that have since become known to you, taking up every department in which Helper and Olmsted have since wrought, though not devoting so much space to the subject in any single work. The reasons for this will appear as I proceed.

2. This doctrine cannot be made available with slaveholders to the extent you suppose, because it is *not true* to the extent you suppose.

It is true that slavery impoverishes, as well as injures in many other ways, the country in which it exists. It is also true that the majority of slaveholders might be richer without it than with it. But the *great* slaveholders, those who own from one hundred to fifteen hundred slaves, and who make humanity *entirely* subordinate to profit, are richer with it than without it. Their *welfare*, in any enlightened estimate of the meaning of that word, is of course unspeakably diminished by slavery; but if they get the labor of five hundred men, driving them by the lash, and giving them back no more than they give to oxen and horses—especially if they propagate their supplies instead of buying them—why of course they make money. And if money is all they want, what is the force of your argument to them?

Will you tell me that slaveholders on this extensive scale are comparatively few in number, a small minority in the South?

I ask, in reply—Do you not yet know that we live in an oligarchy, not a republic? These few *great* slaveholders, miserably small minority as they are, rule at their pleasure, not only the whole South, but the whole country, and rule it for *their* prosperity, not for *its* prosperity, still less for its welfare. Prove to them as amply as you please that the country is impoverished by slavery, they are quite indifferent, so long as they are enriched by it.

Do you ask again—Why do not the Southern non-slaveholding whites, who form the great majority in every State, vote down the system? I will tell you this, when you have told me why our own Massachusetts consents that the political power of slaveholders shall be increased in direct proportion to the amount of their *property* in slaves! Why she submitted to the ignominious expulsion of her agent, the venerable Samuel Hoar, of South Carolina, and to the yet more insulting passage of a law by the legislature of that State, sentencing whatever other agent should be sent for the same purpose, to the penitentiary for two years! And why she has quietly submitted to see her Senator murdered, with deliberate and malicious preparation, by the hands of South Carolina legislators, expressly for his activity in her service!

But your letter suggests (and I admire and honor the trait which it shows in your character, of immediately seeking out a remedy, as fast as evils become known to you,) a direct appeal to the non-slaveholding population of the South, to teach them their rights and interests, and to incite them to use their right of voting to abolish slavery. This also has been tried, over and over again, and the last effort of this sort—Helper's—had the advantage of being made by one of themselves, a man born and brought up in a slave State, perfectly acquainted with every branch of the subject, and whose ancestors, for a hundred years, have been slaveholders in North Carolina. What is his success? Just that which has followed every previous attempt. *Not a single voice has echoed him.* He cannot now set foot in his native State without being immediately hung up, like a mad dog. The newspapers there, and throughout the South, speak of his book only to call it calumnious and contemptible, and any bookseller who should offer it for sale would risk the loss of all his custom, and the gain of a suit of tar and feathers. Who is to distribute the fly-leaves you speak of? This sort of appeal to non-slaveholders against slaveholders would no more be permitted than an appeal to the slaves themselves. Whoever carried such papers would at once be robbed and lynched. And if sent through the post-office, they would be destroyed by the postmasters, who are all appointed by the President, as *he* is appointed by the Slave Power. Worst of all, those of the class in question who *did* chance to get your missives would turn upon you and rend you, for they are the class *most* corrupted and debased by slavery, except one.

3. But the principal reason why the Abolitionists have not spent their main strength upon the delineation of slaveholding as an economical and financial *evil*, is because it primarily appears to them in the aspect of a *sin*; to use their own language, earliest as well as latest, 'slaveholding is a heinous sin against God.' The character, education, and habits of mind of the people who are calumniously called 'infidel Abolitionists,' lead them to regard this as the preëminent and crowning vice of that bundle of vices called slavery. Its primary characteristics are wickedness, injustice, oppression, which *must* awaken God's frown, and call down his judgments. Other vices connected with it may be mentioned and dwelt upon, but these must always be kept prominent and paramount. Even if the slaveholders could prove that they, and the country also, grew richer by slavery, the Abolitionists would oppose it as much as at present—because it is *sin, oppression, wickedness*. Lying is a foolish thing, which injures a man's credit, and thus interferes with his profits in trade; and probably most liars would be more influenced by the consideration of the profit lost than of the guilt incurred by it. But for all that, the preacher of righteousness speaks of lying first, and primarily, *as a sin!* and he is right.

A minister of the Gospel, addressing a congregation of impenitent sinners, needs first to produce in them *conviction of sin*, before he can profitably go on to enjoin repentance or reformation. To establish that point in their minds is the indispensable first step to his success; and however, in a special course of sermons, or a year's regular preaching, he may wander from that point, or bring in other topics, he must always return to that, and keep it a prominent and paramount subject before the minds of his hearers, *until that point is gained*. The anti-slavery reformer holds precisely the same relation to the sin of slavery that the preacher of the Gospel does to *all* sin, and he must use the same methods; and he must no more be turned from his position by the sinners' denial of their guilt, or their casting opprobrious names upon himself, than any other missionary, among any other heathen.

But, though the relation of these two preachers to their audiences is the same, the relation of the audiences to the speakers, as we see it developed in actual life, is very different. However grievously the minister of the Gospel may charge his congregation with sin, even though they neglect to act upon, or profit by, his counsel, they do not usually fly into a passion with him, or call him calumnious and abusive. But the abolition lecturer, who utters only what faithfulness to God, and the slave, and his own soul, requires of him, and who proves every statement true as he goes along, finds himself accused by his audience as if he were worse than the slaveholder, his foundation doctrine of the *sinfulness* of slaveholding plumply denied, and the very facts which he has *proved* true by overwhelming evidence called calumnies and falsehoods; and moreover, he finds, the next day, that the respectable people of the neighborhood who did not hear him have unanimously taken up this view of the case, and regard him as a suspicious and dangerous person.

Thus, my dear sir, I find *you* echoing these charges which slaveholders and their abettors have made against the Abolitionists, and asking why they do not use some other method *rather than denunciation and invective*; as if it were quite a settled thing that they did use these in an unwarrantable manner. Of course, I do not undertake to defend every expression which every Abolitionist may have used, in speaking and writing, for the last quarter of a century. Tastes, modes of thought, and forms of expression differ, and must differ: and to the uncertainty arising from this cause it must be added that the language of the prominent Abolitionists has been, times without number, grossly misrepresented and caricatured. But, after twenty years of intimate knowledge of them, I can confidently say that the substance of their charges against the supporters and defenders of slavery is well founded, and the manner of them judicious; and that both of these can be made to appear whenever and wherever a fair opportunity is given. These men have had to oppose, in Church and State, sins as enormous, and sins as powerful and desperate, as ever Luther was called to contend with. They have done their duty with just such boldness as he used. Who now regards it that Luther, in his time, was bespattered with all sorts of vile epithets and calumnious accusations? These showed the desperate character and deep-rooted strength of the abuses he assailed. Without such vigorous assaults as his, they would still have remained to oppress *us*. The clear light of history shows Luther unstained by the mud that was cast at him. In like manner, I confidently predict, will that drop off and be forgotten which has been flung at WILLIAM LLOYD GARRISON; and when a similar length of intervening time shall have dispersed the clouds of prejudice and passion, I believe it will plainly appear that the service rendered by this now despised man to liberty *and religion* in the nineteenth century fully equals that which was rendered by Luther in the sixteenth.

Your friend and servant for the truth,

CHARLES K. WHIPPLE.

* Letters from the Slave States, by James Stirling. London; post octavo, pp. 374.

FRENCH REFUGEES.

Within the past few years, several of the French political refugees, victims of their Republican opinions, have found their way to this city from Cayenne, whither, after several changes of the place of their exile, they were finally banished. Those of them whom we have seen have been very intelligent and interesting men, and although evidently suffering severely from the weight of their sorrows and misfortunes, have borne up under them with wonderful firmness, evincing an earnest disposition to secure an honest living by their own industry, and an honorable sensitiveness at the idea of being dependent upon the kindly charities of sympathizing strangers for the means of support. Three of them are at present in Salem, having arrived within the past two weeks; and one, Mr. Leon Chautard, a gentleman of intelligence and ability,—who hopes to procure employment in teaching the French language, until he can learn some tidings and receive remittances from France,—has sent to us a communication, narrating the particulars of the escape of himself and his companions. Mr. Chautard escaped from Cayenne, and his two friends from Devil's Island. The first narrative, he says, is singular; the second is wonderful; adding—'I send you the relation of these escapes. I know very well that they are badly written; but do not forget, Messrs. Editors, that I am a Frenchman, and have much difficulty to express my thoughts in the English tongue.'

We do not think any apology is necessary, and give his narrative very nearly as he has written it, with only a few trifling alterations of the idiom.—*Salem Register.*

☞ We have already stated that this highly interesting narrative has been published in a pamphlet, copies of which may be obtained at the Anti-Slavery office, and which Mr. CHAUTARD is now endeavoring to dispose of in Boston, in order to enable him and his comrades to provide for their necessities, for the time being. Buy it readily, when presented. This is a case that demands special commiseration and prompt assistance on the part of the lovers of freedom.

Read the following Card, signed by highly respected citizens of Salem:—

CARD.

The undersigned, citizens of Salem, take pleasure in recommending this interesting Narrative of M. LEON CHAUTARD's imprisonments and sufferings to the patronage of the public. Mr. Chautard is a French exile, who, with two companions, recently escaped by ship from the penal colony of Cayenne, and arrived at Salem in utter destitution. Since his residence here, he has enlisted the interest and friendship of many of our citizens. The story of his trials and hardships (published in part in the *Salem Register*, and in full in this pamphlet) is deeply interesting, and told with unusual animation and spirit, showing Mr. Chautard to be well skilled in the use of a language to which he is almost a stranger. We are sure that all who purchase and read his extraordinary narrative will not only derive profit therefrom, but will aid a deserving and self-helping, though at present unfortunate man.

GEORGE CHOATE, B. F. BROWNE.
STEPHEN H. PHILLIPS, JOHN H. SILSBEE,
C. FOOTE, ELEAZER AUSTIN,
CHARLES W. UPHAM, JOHN CHAPMAN,
RICHARD S. ROGERS, JAMES KIMBALL,
B. H. SILSBEE, WILLIAM IVES,
JAMES H. BATTIS, GEORGE ANDREWS.
D. C. HASKELL,
Salem, December, 1857.

☞ Senator Garlington of South Carolina estimates the loss sustained by the South from the depression of the market for cotton, in consequence of the late commercial crisis, at more than $70,000,000.

LATE FROM KANSAS.

At the latest accounts from Lecompton, (18th,) the Legislature was still in session. It had passed a bill over the veto of the Governor, organizing the territorial militia, with Gen. Lane as Major General. It had formally protested against the Lecompton Constitution, and passed an act submitting the Calhoun Constitution to a vote of the people on the *fifth* of January, in three forms: 1st, Constitution with slavery; 2d, Constitution without slavery; 3d, against the Constitution. A very stringent election law had been passed, providing against frauds, and authorizing judges of election, to be appointed by the Governor and Speaker of the House. Provisions had been made to have the names of all voters on the 21st taken down by committees at each precinct, so as to counteract and make manifest fraudulent returns. A good many Missourians, we regret to say, were passing up the river, and going over the border, to participate in the election of the 21st.

The trouble at Fort Scott, which is said to have resulted in the death of three men, was a local quarrel, not connected immediately with the election, although between free State and pro-slavery men. The latter had sent to Missouri for assistance. A requisition was made on the 18th, by Stanton, on Gen. Harney, for two companies of dragoons, who were at once despatched to the spot. Gen. Lane also sent off two companies of free State troops, (territorial militia,) to look after the dragoons, and see that they did no harm.

The report of an attack on Gen. Lane probably grow out of the shooting of Latham, of which the following account is given:

'DONIPHAN, Dec. 17, 4 P. M.

A company of fifteen armed ruffians, from Atchison, have just left the city, after having murdered in the public streets, with a shot gun, Mr. Latham, a free State citizen of Doniphan. Those men came in in parties of two, about 1 o'clock this afternoon, and, after consulting together, one of them, named McVeay, shot at Mr. Latham, and mortally wounded him, as he was peacefully walking along the street, unarmed and unsuspecting, near the Doniphan House. The buckshot entered his head and blew out his brains. Mr. Latham instantly fell dead.

This outrage occurred so suddenly that no one was prepared for it, and the murderers escaped. A company of citizens of Doniphan have started in pursuit.'

The Walker Democrats of the Territory had called a Mass Territorial Convention, to meet on the 24th, to endorse his course, and recommend to Congress the passage of an enabling act. They would undoubtedly oppose the course of the Administration, as was evident from the tone of the primary meetings.

'BOONVILLE, Dec. 22.

Major Russell, the contractor, Capt. Van Vliet of the U. S. Army, and George N. Sanders, passed down the river yesterday, en route for Washington. They left Leavenworth on the 19th.

We learn by this arrival that Stanton was still acting as Governor, and apparently with the approbation of his successor, Gen. Denver: that Gen. Harney had sent two companies of cavalry, upon Stanton's requisition, to suppress a rebellion at Fort Scott, where several lives had been sacrificed.

Gen. Harney had also posted troops at Doniphan, Kickapoo, Lawrence, Lecompton and Leavenworth, but he did not really apprehend any disturbance at the polls. The legitimate vote will be very small, but as this arrival passed many Missourians going up to vote, which, taken in connection with Stanton's removal, may cause bloodshed at the polls—the next arrival is looked for with anxiety.

A meeting was held at Lecompton, on Friday last, at which several thousand free State men assembled, and passed a resolution declaring their intention to abstain from voting on the 21st inst., and adhere to their former programme.'

☞ A Washington letter-writer says:—

'Kansas will be thrown overboard in the coming melee; and Southern sentiment will accept the conciliation project of returning the Lecompton Constitution to the people for a vote of ratification or rejection, in order to win the North to their support when Costa Rica and the Americanization of the Isthmus comes before Congress, as come it will, in January.'

FILLIBUSTER WALKER CAPTURED.

General Walker and his whole force have surrendered to Commodore Paulding of the U. S. navy. Gen. Walker himself has arrived at New York in the Northern Light, on parole, and the frigate Saratoga is on her way to Norfolk with 150 of his men.

The following is Commodore Paulding's letter to the Secretary of the Navy, detailing the circumstances under which he arrested Gen. Walker:

FLAG-SHIP WABASH,
Off Aspinwall, Dec. 15, 1857.

Sir: My letter of the 12th inst. informed the Department that I had broken up the camp of Gen. Walker at Putna Arenas, disarmed his lawless followers, and sent them to Norfolk in the Saratoga. The General came here with me, and will take passage in one of the steamers for New York, where he will present himself to the Marshal of that district.

The Department being in possession of all the facts in relation to Gen. Walker's escape with his followers from the United States, the letters from Capt. Chatard and Gen. Walker to me, after he landed at Putna Arenas, will, I presume, be fully comprehended. I could not regard Gen. Walker and his followers in any other light than as outlaws, who had escaped from the vigilance of the officers of the Government, and left our shores for the purpose of rapine and murder, and I saw no other way to vindicate the law and redeem the honor of our country, than by the disarming and sending them home. In doing so, I am sensible of the responsibility I have incurred, and confidently look to the Government for my justification. Regarded in its true light, the case appears to me a clear one, and the points few and strong.

Walker came to Point Arenas from the United States, having, in violation of law, set on foot a military organization to make war upon a people with whom we are at peace. He landed there with armed men and munitions of war, in defiance of the guard of a ship of war placed there to prevent his landing. With nothing to show that he acted by authority, he formed a camp—hoisted the Nicaraguan flag—called it the Headquarters of the Army of Nicaragua, and signed himself the Commander-in-Chief. With this pretension, he claimed the right of a lawful government over all persons and things within sight of his flag. Without right or authority he landed fifty men at the mouth of the River Colorado; seized the Port of Castillo on the San Juan river; captured steamers and the men, and made prisoners of the peaceful inhabitants; sending to the harbor of San Juan del Norte some thirty or forty men, women and children in the steamer Morgan.

In doing these things without the show of authority, they were guilty of rapine and murder, and must be regarded as outlaws and pirates. They can have no claim to be regarded in any other light. Humanity, as well as law, justice and National honor demanded the dispersion of these lawless men. The remnant of the miserable beings who surrendered at Rivas, were conveyed in this ship last year to New York, and their sufferings are fresh in the memory of all on board.

Besides the sufferings that must necessarily be inflicted upon an innocent and unoffending people, these lawless followers of Gen. Walker, misguided and deceived into a course of crime, would doubtless have perished in Central America, or their mutilated and festered bodies would have been brought back to their friends at the expense of their country.

For the above reasons, which appear to my mind quite sufficient, I have disarmed and sent to the United States, Gen. Wm. Walker and his outlawed and piratical followers, for trial, or for whatever action the government in their wisdom may think proper to pursue.

NEW YORK, Dec. 28.—General Walker to-day surrendered himself to the custody of Marshal Rynders, who proceeds with his prisoner, this evening, to Washington, to ascertain the intentions of the President towards him.

The *Post* of this evening intimates that a party of reinforcements for Walker's army left this port on the 20th, in the Star of the West.

A special correspondent of the *Times* telegraphs from Washington, to-day, that Secretary Cass denounces the arrest of Walker as illegal and unauthorized. Commodore Paulding's instructions were only to prevent the landing of Walker. The Commodore will doubtless be court-martialled immediately.

WASHINGTON, Dec. 29. Gen. Walker arrived this evening, accompanied by Marshal Rynders, T. F. Meagher and Malcolm Campbell. He was received with cheers by a large concourse of people as he entered his quarters at Brown's Hotel.

Walker and Rynders called at the State Department this evening. Gen. Cass said that the Executive Department of the Government did not recognize Walker as a prisoner, and that it was only through the action of the Judiciary that he could be lawfully held to answer any charge against him. Marshal Rynders then informed Walker that he had no authority to detain him further, and both withdrew.

NEW ORLEANS, Dec. 29. The receipt of the news of Gen. Walker's capture caused general indignation in this city. The announcement was made at Spaulding & Rogers' Amphitheatre and at the St. Charles Theatre, causing great excitement. A meeting to express the feelings of the community is called for 12 o'clock to-morrow.

The feeling in favor of the reinforcement of Col. Anderson is intense.

MOBILE, Dec. 28. Great excitement has been occasioned here by the news of the interference of the Government in Nicaraguan affairs.

From the correspondence of the New York *Herald*:

'The Southern members of Congress are brooding discontentedly over the strong action of the President against Walker of Nicaragua; and it is a feature of no slight signification, that the majority of them, while affecting to pronounce themselves good administration men, studiously avoid the White House. Does this imply an afterthought of defection? Many shrewd observers of the times think the real danger of a Democratic disruption does not lie in Walker of Kansas and anti-slavery, but in Walker of Nicaragua and pro-slavery.

LATEST FROM INDIA. The fortnight's later news from India brought by the Persia is very important, though not decisive. The great point of interest is Lucknow, not only because General Havelock is there shut up with his forces and the garrison, but because there seems to be a general movement thither on the part of the mutineers, as if they had chosen that as the place of taking their final stand. The number of the latter, armed Sepoys and retainers, who are now in and around Lucknow, has been variously estimated from 50,000 to 70,000. In the midst of these is Havelock's force, reduced, say the latest accounts, to not more than 1400 effective men—so pressed by hunger that, on the 21st of October, they had to slaughter their gun-bullocks, which would suffice for them till the 10th of November. Relief was said to be certain. In regard to this last important particular, no precise intelligence appears. But even giving it complete credit, the fate of Havelock's forces would still remain uncertain.

MRS. FOLLEN'S TWILIGHT STORIES. 2d series. Whittemore, Niles & Hall, Boston.

Mrs. Follen's beautiful stories for children are always welcome at the Christmas fireside. Her hearty sympathy with the feelings and wants of children, her love of their sprightly ways, the sincerity which is apparent in all that is done for them, combine to give her writings for the young a peculiar charm. She has the rare gift of combining amusement with instruction in such a manner that the one is not profitless nor the other dull. A more useful and appropriate present could not be selected for a child than 'Travellers' Stories,' 'What the Animals Say and Do,' 'Conscience,' 'May Morning and New Year's Eve,' 'Picolissima,' or 'Little Songs.'—*N. Y. Evening Post.*

MR. WILLARD'S LECTURE. The third lecture of the Union course was delivered last evening, by the Rev. John B. Willard, of Still River, Mass. Its subject was 'Kingly Men.' The lecture was a very excellent one, betraying the hard student and the earnest thinker. Its logic was subtle, but not too much so for a good listener. The illustrations were plentiful, but invariably apt and forcible. All in all, the lecture was among the most instructive and useful to which we have listened for a long time.—*Syracuse (N. Y.) Journal, Dec. 4.*

☞ The persons advocating the removal of Judge Loring from the Suffolk Probate Court are busily at work, preparing to push that matter as soon as the Legislature shall meet. Their petitions are circulating, and some of the newspapers are also agitating. We have little doubt they will carry their point.—*Newburyport Herald.*

Horrid Murder at Westfield. On Wednesday morning last, the wife and children of Albert Stube were found dead, in their house at Westfield. Their throats were all cut. Stube is supposed to be the murderer. He has escaped.

☞ The President of the United States, through Secretary Cass, has sent a magnificent silver trumpet to Capt. W. McLennon, of the British ship Star, now lying in the port of Charleston, for his gallant and humane conduct in rescuing the officers and crew of the American schooner Northern Light from shipwreck.

☞ MEMBERS and friends of the Massachusetts Anti-Slavery Society, owing pledges to the Society, which were made at the annual meeting of the Society in January last, or previously to that time, are requested to make payment as soon as possible after January 1st. Payment may be made, or the money sent, to 21 Cornhill, Boston, to Samuel Philbrick, Treasurer, or to Samuel May, Jr.

AMERICAN ANTI-SLAVERY SOCIETY.

Donations.

Rev. N. R. Johnston, Vt., collections for Tract Fund,	$9 23
Lydia L. Walker, Leominster, Mass., collections for do. by Mrs. Drake,	3 00
Charles, Breck, Sterling, do. do. do.	5 00
Jane Whiting, Concord, do. do. do.	0 84
Two friends, do. do. do.	0 59

FRANCIS JACKSON, *Treasurer.*

Boston, Dec. 30, 1857.

☞ WORCESTER COUNTY, SOUTH.—The Annual Meeting, for choice of Officers and other business, of the *Worcester County South Division Anti-Slavery Society*, will be held in WORCESTER, at Washburn Hall, on Sunday, January 3d, 1858, commencing at 10 o'clock, A. M., and continuing through the day and evening.

WM. LLOYD GARRISON, PARKER PILLSBURY, STEPHEN S. FOSTER, SAMUEL MAY, JR., and other speakers, are expected to be present. Members of the Society are requested, and all other persons are invited to attend.

EFFINGHAM L. CAPRON, *President.*

☞ LEWIS FORD, an Agent of the Old Colony Anti-Slavery Society, will lecture as follows:

Pembroke,	Friday evening,	Jan. 1.
"	Sunday, at 1 o'cl'k, P. M.,	Jan. 3.
Hanson,	Sunday evening,	" 3.
South Hanson,	Tuesday "	" 5.

S. DYER, *Sec'y.*

DIED—In Fall River, on the 18th inst., Mrs. MARY ANN ALDRICH, wife of Dr. J. M. Aldrich, and daughter of the late Nathan Allen, of Dedham, aged 41 years.

Mrs. Aldrich was a consistent and faithful Abolitionist, and one whose zeal in the cause of the slave increased instead of growing weaker with time. Even trial of a long, lingering disease, which at last ended her life, did not dampen the warmth of her interest in this great claim of humanity. And she was always ready to promote every movement that seemed to her to intend the advancement of human happiness and the diminution of the sum of sin and sorrow. The intelligence and amiability of her mind and temper will make her loss long felt by those nearest and dearest to her, and by a large circle of attached friends. With every thing about her to make life desirable, she was yet not reluctant to die, when the last summons came. Having first set her house in order, in the full contemplation of death, she met her end with an absolute composure and a perfect resignation which shed a parting gleam of consolation on the great sorrow of her survivors.

DIED—In this city, Dec. 14, of consumption, ALEXANDER, youngest son of Lunsford and Martha Lane, aged 17 years.

HOPEDALE
HOME SCHOOL.

THE next Term of this Institution will commence on the *first Wednesday in January*, 1858, and continue fifteen weeks. For Catalogues, containing further information, please address

W. S. HAYWOOD,
ABBIE S. HAYWOOD, } *Principals.*

Hopedale, Milford, Mass., Dec. 4, 1857. 2is 2os

BOSTON
PHRENOLOGICAL ROOMS,
No. 39 NILES'S BLOCK,
Entrance, No. 33 School Street.

THE Subscriber, late with FOWLER, WELLS & Co., announces to his friends and the public generally, that he has opened the above establishment expressly for the purpose of giving

Correct Phrenological Examinations,

with *reliable advice* in reference to Choice of Occupation, Health, Habits and Diet, Matrimonial Adaptation, Children—their management, Choice of Help, Clerks, &c., Self-Improvement in general.

N13 tf THOMAS VICKERS.

IT IS NOT A DYE!
MRS. S. A. ALLEN'S
WORLD'S
HAIR RESTORER
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WORLD'S
Hair Dressing.

THE ONLY PREPARATIONS THAT HAVE A *EUROPEAN REPUTATION!!*

THE Restorer, used with the Zylobalsamum or Dressing, cures diseases of the hair or scalp, and *RESTORES GRAY HAIR TO ITS NATURAL COLOR!*

The Zylobalsamum or Dressing alone is the best hair dressing extant for young or old.

We take pleasure in presenting the following undeniable proofs that these are the best preparations either in Europe or America. They contain no deleterious ingredients—*do not soil or stain anything.*

GREAT BRITAIN.

REV. W. B. THORNELO, *Prescot, Lancashire*, says—'Mrs. S. A. Allen's World's Hair Restorer and Zylobalsamum *are perfect marvels.* After using them six weeks, my *extremely gray hair* is restored to its natural color. I am satisfied it is not a dye.'

HAYTI.

REV. MRS. E. C. ANDRUS, *for many years Missionary to Hayti, now of Martinsburgh, N. Y.* The climate having seriously affected her hair and scalp, says, 'I have derived much benefit from the use of Mrs. S. A. Allen's World's Hair Restorer and Zylobalsamum. I have tried various other remedies for my hair, but never anything that *so materially and permanently benefitted me*, as has Mrs. S. A. Allen's.'

J. H. EATON, *Pres. Union Univ., Tenn.* 'I have used Mrs. S. A. Allen's World's Hair Restorer and Zylobalsamum but very irregularly, but, notwithstanding, its influence was distinctly visible. *The falling off of hair ceased, and my locks, which were quite gray, restored to their original black.*'

REV. H. V. DEGAN, *Ed. 'Guide to Holiness,' Boston, Mass.* 'That Mrs. S. A. Allen's World's Hair Restorer and Zylobalsamum promotes the growth of the hair where baldness has commenced, we now have the evidence of our own eyes.'

REV. J. A. H. CORNELL, *Cor. Sec. B'd Educ'n N. Y. City.* 'I procured Mrs. S. A. Allen's World's Hair Restorative and Zylobalsamum for a relative. I am happy to say it prevented the falling off of the hair, and restored it, from being gray, to its natural glossy and beautiful black.'

REV. JNO. E. ROBIE, *Ed. 'Chr. Adv.,' Buffalo, N. Y.* 'Mrs. S. A. Allen's Hair Restorer and Zylobalsamum are the best hair preparations I have ever known. They have restored my hair to its original color.'

REV. J. WEST, *Brooklyn, N. Y.* 'I am happy to bear testimony to the value and efficacy of Mrs. S. A. Allen's World's Hair Restorer and Zylobalsamum, and also to acknowledge *its curing my grayness and baldness.*'

REV. GEO. M. SPRATT, *Agt. Bap. Penn. Pub. Soc.* 'We cheerfully recommend Mrs. S. A. Allen's World's Hair Restorer and Zylobalsamum.'

REV. J. F. GRISWOLD, *Washington, N. H.* 'Please inform Mrs. ——— where Mrs. S. A. Allen's Hair Restorer and Zylobalsamum can be had in Boston. You may say in my name that I know they are what they purport to be.'

REV. D. T. WOOD, *Middletown, N. Y.* 'My hair has greatly thickened. The same is true of another of my family, whose head we thought would become almost bare. Her hair has handsomely thickened, and has a handsome appearance since using Mrs. Allen's World's Hair Restorer and Zylobalsamum.'

REV. MOSES THACHER *(60 years of age,) Pitcher, N. Y.* 'Since using Mrs. S. A. Allen's World's Restorer and Zylobalsamum, my hair ceases to fall, and is restored to its natural color. I am satisfied 'tis nothing like a dye.'

REV. S. B. MORLEY, *Attleboro', Mass.* 'The effect of Mrs. S. A. Allen's Word's Hair Restorer and Zylobalsamum has been to change the 'crown of glory' belonging to old men, to the original hue of youth. The same is true of others of my acquaintance.'

REV. J. P. TUSTIN, *Ed. 'South Baptist,' &c., Charleston, S. C.* 'The white hair is becoming obviated by new and better hair forming, by the use of Mrs. S. A. Allen's World's Hair Restorer and Zylobalsamum.'

REV. C. A. BUCKBEE, *Treas. Am. Bible Union, N. Y.* 'I cheerfully add my testimony to that of numerous other friends, to Mrs. S. A. Allen's World's Hair Restorer and Zylobalsam

POETRY.

From the Liberty Bell for 1858.

THE LIBERTY BELL.

BY AURELIA P. RAYMOND.

Ring out the peals of the Liberty Bell!
Let the tones be loud and clear,
Till borne on the floating breeze's swell,
The weary slave shall hear,
And the booming sound of its ringing knell
Shall reach the oppressor's ear—
And drown the shout of the auctioneer!

Ring out the peals of the Liberty Bell!
Ay, ring the call for the jubilee
Afar over land and sea,
Till woman's voice shall the chorus swell,
And childhood shall clap its hands in glee,
And the echoing chimes come back and tell
That every slave is free!

Springfield, Mass.

From the same.

HELP! HO!

BY DANIEL RICKETSON.

Give of thy gold, O! man of wealth!
Give us thy strength, thou man of health!
Stretch forth thy hand, and do thy part,
Thou who art poor—give thou thy heart!
The slave is groaning in his chains,
His blood has cursed our hills and plains;
Our foes, regardless of his fate,
Have basely wrecked the ship of State;
Her mildew'd sails droop o'er her side,
Her hull is drifting with the tide!
Ho! to the helm, some master bold!
Each gallant sailor seize his hold!
Man every yard! let hope prevail,
And to the breeze set every sail!
No longer stand aside dismayed,
But let your valor be displayed;
Shall that low, black, and blood-stained craft,
Which dire tornadoes hither waft,
Our strong and ready crew appal?
Shall they to Slavery's dictates fall?
A manly stand may save us now,
A shrinking fear must lay us low.
Come from your farms, ye yeomen brave!
Come, as your fathers came, to save!
The cause of Liberty demands
A nobler service at your hands.
Old Nature, yielding to your toil
The very incense of her soil,
Through every echoing valley round,
Cries Freedom from the furrowed ground!
Come from the workshop and the mart!
'Tis Liberty that claims your heart!
Not only now the bleeding slave,
But hearths and altars rouse to save,—
For now, within your very homes,
The tyrant with his mandate comes!
Ho! to the rescue, sons and sires!—
Arouse your strong ancestral fires!

Brooklawn, near New Bedford, Sept. 25, 1857.

From the same.

SONNET.

BY MARIA WESTON CHAPMAN.

To speed the aim all other aims above—
The sacred charge my native land to free,
Beautiful FRANCE, I turned with hope to thee,
Land of my friendship, and my children's love!

There good SOUVESTRE made that aim his own;
There the true heart to SAINT-HILAIRE's allied;
And MICHELET's daughter, in her prime that died;
MANIN;—COLLEGNO;—sad ITALIA's crown.

And D'ANGERS;—marble-great, the work sped on;
ARAGO, guarding every starry gleam;
And saintly MONOD, heaven in every dream:
All these were with me—and all these are gone.

Afar, in briefest battle-pause, the knell
Toll for my faithful dead, that loved the cause so well.

From the same.

SONNET.

Written after seeing the picture, 'Christian Consolator,' and reprinted from the Liberty Bell of 1844.

BY ANNE WARREN WESTON.

Savior! Consoler! in Thy presence bending,
Lo, what a train of mourners round Thee wait!
What earnest prayers from breaking hearts ascending,
Thy blessed help and comfort invocate!
Great as their sorrow, is Thy mercy great!
The youthful mother, weeping for her child—
The murderer, haunted by remorse, too late—
The maniac, tortured by his fancies wild;
The chief, the fettered and forsaken slave,
Among this crowd of sufferers claims a place!
Stronger than all, *that* claim on Him who gave
His life a ransom for the human race.
When *we*, as mourners, on Thy mercy call,
May we, like thee, have loved and pitied all!

From the same.

SONNET.

The Christus Consolator, of Ary Scheffer, and the Frontispiece of the American Episcopal Book of Common prayer.

BY MARIA WESTON CHAPMAN.

Borne down by many wrongs upon the tide
Of my life's pilgrimage, I entered where
A mighty priesthood worshipped side by side,
A stately temple, filled with praise and prayer.
To them, beholding, did my heart repair:
'Bless and console me!' in my grief I cried.
They coldly asked me 'if my face were fair?
By wealth and greatness earthly-glorified?'
And each a shining volume opened wide
Before my vision; and the page doth bear
Their God and Savior, for mankind that died—
Their Great REDEEMER—*but no slave is there!*
'Down, devil in disguise!' I cried; 'thou liest,
Thou curse of Christendom, the tyrant's Christ!'

BERANGER'S LAST WORDS.

I die, my France, I die; all tells me so:
Mother adored, adieu! thy sacred name,
Be it the last word that my lips shall frame.
Has ever Frenchman loved thee more? Oh, no!
Ere I could read, I sung thee; and now too,
While Death above my head suspends his dart
Singing thee still, my feeble breathings part;
To so much love vouchsafe a tear: Adieu!

In impious triumph, when ten kings had driven
Their chariots o'er thy prostrate form, I made
Lint from their scarfs to dress thy wounds, and laid
My balm upon them; but, by grace of Heaven,
A fruitfulness from out thy ruin grew;
Time, as it goes, shall still do good to thee;
Thy thoughts are sown through earth! Equality
Shall reap the harvest in the end: Adieu!

Here, crouched within my tomb, I shall recline;
Ah, give thy aid to those who had my love!
Thou ow'st the boon, O France, to that poor dove
Which never plundered any field of thine,
Making this prayer to all my children true,
Even while the call of Heaven comes down to me,
I have kept up awhile my tomb-stone: see,
My arm grows weary, and it sinks: Adieu!

PHILANTHROPY.

And now, Philanthropy! thy rays divine
Dart round the globe, from Zembla to the line;
From realm to realm, with cross or crescent crowned,
Where'er mankind and misery are found,
O'er burning sands, deep waves, or wilds of snow,
Thy Howard journeying seeks the house of woe.

The Liberator.

MEMOIR OF CYRUS PEIRCE.

GLEN HAVEN, Dec. 17, 1857.

MY DEAR FRIEND:

More than four weeks ago, I came to the 'Water Cure' in this place, hoping to recruit my health, which has been falling since last spring. I am so much improved by the repose I have enjoyed here, and the 'treatment' I have received, that I expect to return home and resume my duties next week, or the week after.

Owing to my absence from Syracuse, I had not received, until yesterday, a copy of my 'Memoir of Cyrus Peirce,' nor the entire manuscript of the same, both of which were sent me by Mr. Barnard early in November.

In justice to Mr. Peirce and to myself, I hasten to send you a copy of one of the paragraphs, which, I am very sorry, Mr. Barnard saw fit to omit, in order to bring my article within the space that could be allowed to it, in his 'Quarterly Journal of Education' for this month. It should have been printed after the paragraph on the 25th page, in which mention is made of Mr. Peirce's return to Nantucket in 1842.

'Not many weeks after he went into retirement, Mr. Peirce was called upon to act a very public and responsible part in another department of philanthropic enterprise. In the fall of 1842, the people of Massachusetts were suddenly thrown into a high excitement by an attempt, made by the agent of a slaveholder, aided by certain officials of the General Government, to get possession of the person of one George Latimer, an inhabitant of Boston, but claimed as property by a man in one of our Southern States. This appearance, in their very midst, of the ruthless hand of tyranny, was more than the people of the Old Bay State, at that time, could tolerate. The public indignation burst into a flame that spread rapidly. The determination was openly avowed that the proposed outrage should not be committed, either with or without the forms of law. Partly owing to this excitement of the people, and partly to some legal deficiency in the proof offered by the claimant, Latimer was released by order of Court. But the zeal of the people in the cause of human rights was not quenched by his acquittal. Meetings were held in Boston and its vicinity, and in many other parts of the Commonwealth. A petition to Congress was prepared, praying for the abolition of slavery in the District of Columbia and the Territories, and for the interdiction of the slave trade between the several States. It was headed by the name of George Latimer, and called the 'Latimer Petition.' It was signed by more than *fifty thousand* of the adult citizens of Massachusetts. A highly respectable Committee was appointed to bear it on to Washington, and put it into the hands of the Nestor of Congress—John Quincy Adams—to be by him presented. Rev. Cyrus Peirce was one of that Committee. For reasons which were never made known, or are now forgotten, all the other members of that Committee failed to discharge the duty assigned them. When, therefore, at the time agreed upon, Mr. Peirce came to Boston, on the way to Washington, he found that it was left for him alone to carry that protest against slavery into the very den of the pro-slavery lions. Nothing daunted by this increased demand upon his self-reliance and courage, he set off at once for the seat of government, having the sole charge of the huge document. It was nearly half a mile long, wound upon a reel, and of course made a package of portentous dimensions. On arriving at the capital city, he went to Willard's Hotel, and deposited his precious load in the bar-room, where it remained two nights and a day, while he was making arrangements with Mr. Adams for the removal of it to his desk in the House of Representatives.

'We have no room here for any sketch of the proceedings had upon the appearance of that mammoth petition in front of the indomitable Hero of Quincy. Suffice it now to say, that it required a calm courage, kindred to that which was always so illustrious in Mr. Adams, to face, as Mr. Peirce did, the malignant sneers, the abusive language, the threats of personal violence, which were so rife that day upon the floor of Congress. Yet he returned from his mission seemingly unconscious that he had been exposed to danger.'

If you please, my dear friend, you may publish the above in THE LIBERATOR.

Yours, very truly,

SAMUEL J. MAY.

SPIRITUALISM AND ABOLITIONISM.

FRIEND GARRISON:

By your leave, I purpose to offer to the readers of THE LIBERATOR a few thoughts suggested by the three articles, mainly on the subject of Spiritualism, touching its relation to anti-slavery, to be found on the fourth page of THE LIBERATOR of last week.

It seems to be assumed throughout those articles, that Spiritualism is to be held responsible for all the vagaries and short-comings that may be traced to the doors of any and all who claim to be called by its name. This, it seems to me, is quite unjust; for, until Spiritualism takes the form of an organization, (which may Heaven forbid!) after the manner of the prominent sects of Christendom, endorsing, like them, the character of every member it retains, holding over all the rod of its discipline, it cannot justly be held accountable for the moral delinquencies of its adherents, unless it can be fairly shown that faith in, or knowledge of, the fact that the spirits of the departed can and do communicate with mortals, necessarily tends to such results. If such is its tendency, our friends who wrote the articles have not made it appear; while, at the same time, the only force contained in most of their strictures rests on that assumption.

It does not avail to show that some or even many slaveholders are Spiritualists. They have many natural wants, feelings, desires, appetites and sentiments, in common with the truest Abolitionist. Some kind friend who appreciated the efforts (may that appreciation never be less!) of yourself and those associated with you in preparing the weekly feast contained in THE LIBERATOR, sent to your office, some twelve months since, a barrel of nice apples—(may the kindness be oft repeated!) I doubt not you all enjoyed the treat. Nor do I doubt that both donor and recipients were blest in the deed. Is it not probable that the editors and printers connected with the Charleston *Mercury* would have enjoyed a like present from a friend? Most surely. But what would such a fact do towards proving that the use of apples necessarily tends to strengthen slavery? or that because such things are relished equally well in both extremes of our abhorred and fast-crumbling Union, therefore THE LIBERATOR and the *Mercury* are exactly on the same moral level—and, moreover, accountable for each other's faults?

But it is said, and I doubt not with truth, that many Spiritualists are 'Buchanan Democrats.'—Steeped in and thoroughly saturated with all conceivable iniquity as that party is, (now happily beginning to show signs of being crushed under the weight of its own corruption,) it might be doubted if a solution containing the concentrated essence of all truth, faithfully applied, could in less time than an age cleanse it, so that it should have the appearance of decency. To expect the members of that body, the heart of which has seemed indurated, nay, fossilized in filth, to manifest any perceptible betterment of their moral condition by the application of the best remedial agent in the universe in a less time than a quarter of a century, would be preposterous in the extreme. It may be that some of us Abolitionists have not always had that patience which true philosophy requires, when smarting under the lash of slavery, as we have tried to remember those in bonds as bound with them. The force we wield is moral force—nothing less than eternal truth, the seeds of which are ofttimes long in germinating. To expect to see the germ shoot forth as soon as the seed is sown would not be rational; much less could we expect to reap an immediate harvest.

The leaven hid in the measure of meal produces no perceptible result on the instant; but in process of time, the whole will be leavened. Instantaneous conversion, however orthodox it may be in certain quarters, in theory, is not, it seems to me, very often, if at all, a practical fact; all the instances of it that have occurred would, I opine, if the truth could be known, be traced back through a chain of causes more or less remote. So we cannot always safely judge of the goodness or moral efficiency of a given instrumentality, by its immediate perceptible results.

Proofs that Spiritualism has wrought most salutary changes in many individuals is not wanting. I will, however, refer to but one case as an example—that of Thomas G. Foster, formerly of Kentucky. He has spoken many times within the last six months in Boston. On one occasion, while speaking there, not long since, he said that 'Spiritualism found him with the oppressors of the slave, and had made him an advocate of universal liberty.'

I doubt not that there are multitudes of Buchanan Democrats who are Spiritualists. We ought not to blame them for beginning to feel an interest in the great question of immortality, now that their prospects for this world begin to look rather squally. Nor should Spiritualism be condemned therefor. Vicious eyes look with interest upon, and feel a delight in, the glories and substantial blessings of the 'orb that makes our day'; but is it well or wise to think worse of them on that account? or to condemn the sun's impartial beneficence? or refuse to accept its blessings ourselves, because we must share them with those we deem less worthy?

The terrible abortion that stalks forth and staggers through our land with the name of 'Democracy' on its front, was born of harlotry, baptized in blood, cradled in pollution, nursed at the breast of the 'sum of all villanies,' received its education in a house of ill-fame, and attained its adult strength on 'broth of abominable things.' Such being its history, it could not be any thing but a monster. But monster although it be, it belongs to the human family, and may be transformed; and if it begins to look with favor on an instrumentality that has done and is doing good, in mercy's name, do not let us do or say aught to avert its gaze.

If in your opinion the foregoing is calculated in any measure to further our common cause, publish it. If not, make of it 'a whole burnt-offering.'

E. W. TWING.

Springfield, Dec. 21, 1857.

CLERICAL BIGOTRY.

UPTON, Dec. 12, 1857.

FRIEND GARRISON:

'Pigmies are pigmies still, though perched on Alps.' Methinks, could Young have been a resident of Upton for the last few years, the above line would have been revised, and run thus—'Pigmies are pigmies still, though perched in pulpits.' We supposed, several years since, when we called upon the Rev. Mr. Warren, to obtain his pulpit for DANIEL FOSTER, in which to preach an Anti-Slavery Gospel, and it was refused because he did not believe in the plenary inspiration of the Bible, and on leaving were followed by him to the door, from the door to the gate, from the gate to the street, and hence a part of the distance to our homes, anxiously trying to prove, in his chop-logic manner, that he was as good, if not a little better Abolitionist than any body, that we had found the 'lowest deep' of sectarian exclusiveness which Upton was capable of producing. But as disappointment is the common lot of man, so, of course, we must receive our share. Here is the latest exhibition of clerical bigotry:—Mr. J. McFarland has recently left the earthly tabernacle, and as he was one of the first and most active temperance men we had, a public meeting was called, and it was resolved to have a public funeral. A committee of arrangements was chosen, and authorized to take all necessary steps for the funeral. The family gave up all the arrangements to the committee, only insisting that the Rev. Mr. Ball (our Unitarian minister) should participate in the services. As the deceased was 'orthodox,' the Rev. Mr. Willard would be the chief officiating clergyman; but it was the request of the friends, and the expectation of the public, that Mr. Ball would take part in the exercises. He desired to do so, as he thought very highly of the deceased, had been intimately acquainted with him, and a co-worker in the temperance cause for quite a number of years. The expenses of the funeral were to be borne by the public; both denominations, and all the citizens, were invited to attend.

On the evening previous to the funeral, Mr. Willard went to Mr. Ball, and stated, that after a great deal of thought, meditation, and searching of the Scriptures, he had come to the conclusion that he could not conscientiously admit him into his pulpit on the morrow; that either he would perform the services alone, or Mr. Ball might. Mr. Ball very much desired to speak, but of course could not, under the circumstances, resist such a Christian (?) and gentlemanly (?) appeal, and was therefore at the funeral a mere looker-on.

The Sunday following, the friends of the deceased, and a part of the public, attended Mr. Ball's church, and heard that sympathy and Christian love expressed which were not manufactured for the occasion, but are a part of the man, and which find their expression not only in words, but in noble, generous, and Christian deeds.

Let me quote a passage or two from one of the best Christians, and probably the greatest Christian writer and philosopher of modern times, Dr. Dick:—

'A sectarian spirit has infused jealousies, fanned the flame of animosity and discord, set friends, brethren and families at variance, and shattered even civil communities into factions and parties. It has kindled contentions and heart-burnings, produced envyings, animosities, and hatred of brethren, burst asunder the strongest ties of natural affection, and has led professed Christians to violate the plainest dictates of humanity and of natural justice. It has excited a feverish zeal for the peculiarities of a sectary, while the distinguishing features of Christianity have either been overlooked or trampled under foot. . . . . Such are some of the evils which a sectarian spirit has produced in the Christian Church. It is almost needless to say, that they do not originate in the genius of the Gospel, which is directly opposed to such a spirit, but in the corruption of human nature, and the perversion of true religion. They have their rise in *ignorance*—in ignorance both of the revelations of the Bible, considered as one whole, and of those truths of history, philosophy, and general science, which have a tendency to liberalize and to enlarge the capacity of the human mind. This ignorance naturally leads to *self-conceit*, and an obstinate attachment to preconceived opinions and party prejudices, to attaching an undue importance to certain subordinate and favorite opinions, and overlooking the grand essentials of the Christian scheme; and thus prevents the mind from expanding its views, and taking a luminous and comprehensive survey of the general blessings and distinguishing features of the religion of the Bible. And we know by experience, that men may contend zealously for what are considered orthodox doctrines, and yet be destitute of the spirit of religion, and trample on its most important practical requirements.'

Compare the spirit of this extract with that exhibited by Mr. Willard, and behold the difference! But we hope that those who have felt to censure him for this act will come to the charitable conclusion, with Dr. Dick, that 'it has its rise in ignorance, both of the revelations of the Bible, considered as one whole, and of those truths of history, philosophy and general science, which have a tendency to liberalize and to enlarge the capacity of the human mind.'

Mr. Warren refused his pulpit to anti-slavery lecturers, and why should not Mr. Willard to Unitarian clergymen? 'Pigmies are pigmies still,' &c. H.

PHRENOLOGICAL CHARACTER OF AARON BURR.

[Deduced from an Original Cast of his Head.]

BY L. N. FOWLER.

'The physiological organization of Aaron Burr was distinguished for very fine texture and a great degree of susceptibility, intensity, and ardor, caused by a predominance of the nervous temperament, with a very active condition of the arterial system. In fact, all the organs and functions of his constitution were remarkably active, and the circulation must have been unusually quick and free.

'There was not so much of the bony and muscular system as to be an impediment to his activity, yet there was a sufficient degree of the motive temperament to give strength and tenacity of organization. He was of small size, and well proportioned, but the brain was large for the body; hence he was characterized by mental, rather than physical ability. Such was the harmony between the functions of the body as to indicate unusual health, vivacity, and power to endure without premature exhaustion. His temperament was more peculiarly that of a woman, joined to the mental qualities of the masculine.

'His Phrenological developments were marked and peculiar, and gave him a strong individuality of character. His head was of rather large size, and fully developed in most parts. The hair, at the time of his death, being almost gone, left his head nearly bare, so that the cast taken after death indicates the real development of the organs, and thereby affords a most valuable study.

'His intellectual development shows that all the perceptive organs are prominent; which, with his temperament and susceptibility, gave him an unusual degree of observation, accuracy of perception, ability to accumulate knowledge, and capacity to bring his powers to bear directly upon the subject in hand, or object he wished to effect. He had a wonderful memory of every thing he saw, of places, faces, and proportions. His mechanical eye must have been remarkably correct, which, joined to Locality, Individuality, and Weight, gave him ease and grace of motion, extraordinary powers as a marksman, and good judgment of the qualities and conditions of things. His memory of events, sense of order and arrangement, perception of colors, ability in figures, and love of music, were comparatively good. His sense of Wit was decidedly prominent, and he had uncommon power to use his mirthful emotions, in appreciating the ridiculous, or wielding the weapons of satire appropriately and readily.

'The reasoning organs were rather large, but somewhat inferior to the perceptions. The strength of the reasoning faculties was made to appear conspicuous, in consequence of his clearness of perception, sharpness of analysis, facility of expression, policy of arrangement, and power to illuminate his own side of a subject, and to magnetize his hearers into an acceptance of his opinions and an adherence to his cause. The intellectual faculties, as a whole, gave him superior influence over other men, not only in consequence of the great activity of his mind, but the peculiar power he had to use his knowledge and talents to advantage. His Language was large, which enabled him to communicate his ideas, and tell what he knew. He was copious and pertinent in speech, full and free in his powers to explain, and decidedly easy and off-hand as an orator. This quality, connected with his ready memory, power of analysis, and fervor of mind, gave him great influence over others in conversation. He had an eye of peculiar brilliancy and fascination, and when, from under his finely arched, perceptive brow, he bent his burning gaze upon a person, his words seemed like potential oracles, and gave him peculiar power over those whom he wished to sway.

'His executive faculties were all strong. His head being decidedly broad about the ears, gave him an unusual degree of force, resolution, energy, spirit, and courage, amounting at times to audacity, and a feeling of intense severity when excited. His Alimentiveness appears to have been only average in development, which, if not perverted, would have allowed him to live a sober and temperate life. Acquisitiveness not being specially large, he was doubtless generous, liberal, and free in the use of money, caring for it more to expend than to lay up. Secretiveness was large, which imparted tact, power of concealment, and ability to manage, and led to adroitness, and even cunning and duplicity; but Cautiousness not being large, he was liable to be indiscreet and impulsive, and when acting on the spur of the moment, and in a state of excitement, he would be rash and impetuous. He could plot well, but could not execute safely. His acts may have been done in secret, but so done that they would ultimately be exposed.

'His moral brain was, in some respect, strong, and in others weak. His head, as a whole, was high, but contracted on the top. He had a full development of Benevolence, which gave him sympathy and generosity of feeling; and this benevolence, in the absence of influential Acquisitiveness, would lead him to be decidedly generous-hearted in the use of money. He was urbane, kind, and ready to render service. His Veneration was large, which must have had power to check his passions, and lead him to be mindful of superiors, and also serve to give him a respectful and deferential address. His sense of nobility and aristocracy, and consciousness of superior power, was a prominent feature of his mind.—Through the influence of Veneration, he could appear devotional, and thus inspire confidence in others, and lead them to trust to his honesty. He had very large Firmness, which gave him unusual determination of mind and disposition to carry out his desires and purposes, and which, connected with his Destructiveness, rendered him unusually efficient and vigorous in resisting opposition from others, and in overcoming obstacles. He had a good degree of Imitation, which, with his Benevolence, enabled him to adapt himself to others, and thus render himself easy and agreeable.

'Spirituality appears to have been very weak, which left his mind without much regard for such features of religion as depend on faith; hence he was skeptical, and a doubter. His Hope appears to have been large, giving enterprise, sanguine, speculative, and venturesome feelings, and a desire to engage in business of a hypothetical, prospective, and promising nature. He was not easily discouraged, but always confident of success. His Conscientiousness was moderate, and not strong enough to have a regulating influence on his mind. This faculty and Cautiousness, both being inferior, left his feelings without balancing-power; hence, while he lacked honesty, he had neither prudence nor circumspection—had not the restraining influence of the sense of danger nor of punishment. His impulses were developed at pleasure, and the various faculties gratified as they clamored for action.—Whatever faculty was most excited for the time being, swayed his mind as a whole; thus, the acts of his life were contradictory, and his character did not harmonize with itself. Had these two faculties of prudence and honesty been more prominent, he would have been able so to regulate his conduct as to have made almost an entire change in his whole life and character.

'The crown of his head was very high, showing large Self-esteem and Approbativeness, indicating pride, dignity, consciousness of self-importance, ambition, desire to please, and to gain distinction and fame. Such a mind, connected with such ambition, could not be contented in private life, nor bear to be repulsed, put down, or superseded by others; for such pride, joined with such sensitiveness, produces a character which is easily wounded. He had a great discernment of character, and power to read the spirit and tone of another person's mind. He was exceedingly winning in his manners, through his politeness, ambition, self-complacency, blandness of manner, respectfulness of demeanor, and ready, available intellect, connected with that personal address and lustre of eye which few men possessed.

'He had large Continuity, which gave power to apply the mind to one subject, and to think closely and connectedly; and he was much indebted to this persistency of mind for his success in scholarship, in his profession, and in politics.

'His social brain was unevenly developed, and should have been a peculiar point in his character, and given eccentricity to the affections. He lacked local attachment; was naturally inclined to travel, and loved the variety and excitement which new places and scenes presented. He had not consistent and permanent love, nor was he uniformly interested in children, as such; and though sons would excite his ambition, a beautiful daughter would awaken far more affection. He had but little Adhesiveness; was not a permanent friend, and could not be relied upon in this respect. He may have been ardent and sincere for the time being, but change of scene and society would equally affect his attachments, unless they were fortified by other considerations. His attachments were more extended and influenced by ambition than confiding and domestic in their character.

'His Amativeness was very large, and very sharply developed in the head, indicating great intensity, power, and activity. This must have been one of the leading features of his character. The relationship between his mind and woman; the power he exerted over her, and the intense passion he manifested for her, are in strict harmony with his organization. The love-passion was inordinate, which, connected with his other peculiar qualities, must have given him a winning power and captivating influence over women seldom equalled. With his very high tone of organization, he was not so likely to become vulgar and gross in this feeling so as to yield to the lower forms of its gratification, as would one of a coarser organization with the same development of Amativeness. He would always be the gentleman, and seek associates among the cultivated and refined. With the exception of the excess of this faculty, and that of Destructiveness, and the weakness of Conscientiousness and Cautiousness, his organization was comparatively unexceptionable; and, but for these defects, he might have been one of the most brilliant characters that ever figured in the pages of American history. Seldom do we find so much executiveness, ambition, manliness, strength of purpose, intuition of mind, natural eloquence, polite address, and ability completely to magnetize and captivate others, as his organization indicates.'

From the Liberty Bell for 1858.

SAY YOU WILL.

BY ELIZA LEE FOLLEN.

At my home, in the country, was an old well; once its water was so clear and sparkling that it refreshed soul and body to drink it. Many a thirsty pilgrim had gathered new strength and spirits from its living spring.

This was the true character of its water, but an old pump, which must have been originally of some imperfect wood, so injured the nature and taste of the water, that, though we could not help having a sort of natural affection for the old pump, our whole family came to the conclusion that it was better for the general health and safety that it should be taken up, and a nice wooden bucket put in its place, so that we might all enjoy the pleasure and security of drinking pure healthful water, just as mother earth gives it to her children, in its crystal beauty and freshness, from the bottom of the well.

This decision did not please our neighbors, who were in the habit of coming to the well for water. They said that the pump saved them a great deal of trouble; that it did not hurt the water much; the taste was very slight, and did not injure anybody; that all water had a slight taste, and they did not see that any one was the worse for it; that pumps were thought well of by every one. In short, they added, if we took it up, we should never have any thing so good in its place, and they seriously doubted whether we could get the water at all without the pump.

'But,' said my eldest brother, Moses, 'the old pump is rotten, and so the water is hurtful.'

'All pumps get rotten after a while,' said one man.

'It is n't all rotten,' said another.

'I tell you what,' said an old woman, who had been filling her bucket while this controversy went on, 'the smartest and the best man in all our village, and that was your grandpa, Master Moses. put down that 'ere pump when I was a gal, and that's going on seventy years ago. And I tell you now, if you take it up, the water will all dry away, and you'll see his face in the bottom of the well, see if you don't.'

One day, soon after, a number of the villagers assembled around the old pump, in solemn conclave, to discuss the question of its removal. Brother Moses went out and joined them. Some of them looked very angrily at him; no one spoke a civil word to him. One very red-faced man, in particular, seemed full of spite towards him.

'I say,' said he, 'you Moses, if you are such a madman as to go to taking up that 'ere pump, you 'll get the worst on't before you're done; that good old pump, that's stood there ever since I knowed anything. It would be a good thing to put you under its nose a little while, and see if that wouldn't cool your hot head a little. Why, the old pump has more sense in it than you and your whole family, with your new-fangled notions. The next thing you 'll go to doing will be to try to set folks agin all pumps, and what shall we come to then? Did n't the same man that wrote that beautiful life of Gineral Pierce, write down the history of an old pump? He could respect pumps, if you can't. He knew what they were worth.'

Another man, after examining the pump carefully, said, in a more respectful tone, 'Don't you think, friend Moses, if we were to put a new handle and a new nose to the old pump, and have it cleaned a little, it would answer very well? and I am sure opon wells are dangerous.'

Brother Moses quietly heard them both, and simply replied, 'I believe, friends, you are both engaged in different branches of the pump-making business, so you are prejudiced.'

While they were all talking together, the minister came along. 'Let's ask Dr. Treadwell what he thinks,' said two or three of the villagers.

The minister listened to the question, but seemed unwilling to make any reply. At last he said, 'Do you know what Deacon Poor thinks?' 'O, he's agin moving it.' 'And what says Deacon Little?' 'O, he's agin all open wells.'

'I should like,' said Dr. Treadwell, 'to know what Squire Toploft thinks.'

'Why, he 's got three pumps of his own; that shows what he thinks,' cried the red-faced man.

'These men,' said Dr. Treadwell, 'must know better than I about such things; I should think the pump had better remain where it is.'

'But,' said brother Moses, 'the pump is rotten, and the water is poisonous.'

'My good friend,' said the minister, 'our fathers knew what they were about when they put down pumps. They are, in fact, now a time-honored institution; I cannot, therefore, believe that they are hurtful to the water. To take up one might be a dangerous precedent. And you see how the agitation of this question has set all the villagers against you; they talk of nothing else. Is it not wiser and safer to let the pump remain just as your grandfather placed it? However, this is not a question for me to decide.'

'Do you not know,' said brother Moses, 'that rotten wood poisons the water?'

'That is a question that does not belong to my calling to answer,' replied Dr. Treadwell. 'I wish you all well; good evening; my blessing attend you.' And he passed on.

The villagers, of course, claimed Dr. Treadwell as on their side, and redoubled their threats and insolent advice. Brother Moses gave no heed to either. 'As I am a living man,' said he, 'I'll haul up this old rotten pump, and we'll have pure water to drink!'

No one would lend him a derrick; so, poor as he was, he had to buy one. Ere long, I saw Moses climb down the icy cold well, and fasten the chain round the old rotten pump. And now he and his neighbors began to pull the ropes. The rotten thing had so settled down into the clay, that it did not seem to move a hair's breadth. Again brother Moses descends the well; he winds another chain around the pump, and adjusts anew the first one. Now he comes up again, his face all in a glow with hope and confidence, and seizes the rope with new courage. O, he is a brave fellow; see how he strains every nerve, and throws all his force into his arms; and now hear him singing out at the top of his voice, 'Say you will, boys; say you will!'

Slowly, very slowly, I saw the old pump move; but it did move, while Moses and his companions still sang the heart-cheering song, 'Say you will, boys; say you will!'

At last, the old rotten pump was lifted up, and laid on the ground, and, soon after, it was sawed up and put away for fire-wood. And now a pretty but strong railing is put round the well, and a wheel and nice iron-bound wooden bucket brings us up pure water from the open well, in which we can see the blue sky by day, and the stars by night. The villagers are reconciled. for they are refreshed by its sparkling waters. The minister says nothing, but I think he wishes he had advised it.

A pretty drinking vessel, suspended at the well, invites the wayfarer to stop and drink, and he goes on his way, blessing the invigorating draught.

Is there not a truth for us lying at the bottom of this old well? Is not the vital spring of our political life poisoned by rotten political machinery? Is it not the selfish interests of truckling politicians, the timidity of an unfaithful clergy, the servility of so-called law-and-order men, that stand in the way of a reform of these abuses? And have we not a brother Moses, who has said they shall be removed? Has he not, out of his own brave heart, and at his own cost, set a great moral derrick at work? and shall we not take hold with him? And, though the heavy burden does not move, let us not despair, but rather put out new energy, and with fresh courage and a stronger resolution, join in his inspiring song, 'Say you will, boys; say you will!'

NOVEL ATTACHMENT. One of those singular cases of attachment which we occasionally hear of between animals of the most dissimilar natures, exists between a pig belonging to Mr. John Grover of Salem, and a half-grown cat. The *Register* says:—

Shortly after purchasing the pig and placing him in his new quarters, a kitten, less than two weeks old, belonging to a litter living in the loft above the sty, accidentally fell into the porker's premises. The pig, instead of eating the puny intruder, as most of his relatives would have done, seemed pleased with her company, and showed her every attention consistent with his hoggish nature. How she was sustained during the first few weeks, when she needed a mother's care, no one knows; but kitty soon made herself at home, and was always to be found stretched upon the pig's back, or, more often, in what appears to be her favorite place, on the top of his head between his ears, when he lies at rest. He rises with great care, so as not to displace her; when he walks about, she sits quite at her ease upon his back; and, when he takes his food, she walks slowly down his nose to the tub, and eats with him, sharing, as it would appear, his 'bed and board.' He seems to take pleasure in caressing her with his snout, and when she gets in his way, gently removes her with the same hoggish member. He appears to watch over her with a jealous care, attacking any one who may enter the sty to molest her. The case is as well authenticated as it is remarkable.

Ayer's Pills

Are particularly adapted to derangements of the digestive apparatus, and diseases arising from impurity of the blood. A large part of all the complaints that afflict mankind originate in one of these, and consequently these PILLS are found to cure many varieties of disease.

Subjoined are the statements from some eminent physicians, of their effects in their practice.

AS A FAMILY PHYSIC.

From Dr. E. W. Cartwright, of New Orleans.

"Your PILLS are the prince of purges. Their excellent qualities surpass any cathartic we possess. They are mild, but very certain and effectual in their action on the bowels, which makes them invaluable to us in the daily treatment of disease."

FOR JAUNDICE AND ALL LIVER COMPLAINTS.

From Dr. Theodore Bell, of New York City.

"Not only are your PILLS admirably adapted to their purpose as an aperient, but I find their beneficial effects upon the Liver very marked indeed. They have in my practice proved more effectual for the cure of *bilious complaints* than any one remedy I can mention. I sincerely rejoice that we have at length a purgative which is worthy the confidence of the profession and the people."

DYSPEPSIA — INDIGESTION.

From Dr. Henry J. Knox, of St. Louis.

"The PILLS you were kind enough to send me have been all used in my practice, and have satisfied me that they are truly an extraordinary medicine. So peculiarly are they adapted to the diseases of the human system, that they seem to work upon them alone. I have cured some cases of *dyspepsia* and *indigestion* with them, which had resisted the other remedies we commonly use. Indeed I have experimentally found them to be effectual in almost all the complaints for which you recommend them."

DYSENTERY — DIARRHŒA — RELAX.

From Dr. J. G. Green, of Chicago.

"Your PILLS have had a long trial in my practice, and I hold them in esteem as one of the best aperients I have ever found. Their alterative effect upon the liver makes them an excellent remedy, when given in small doses, for *bilious dysentery* and *diarrhœa*. Their sugar-coating makes them very acceptable and convenient for the use of women and children."

INTERNAL OBSTRUCTION—WORMS—SUPPRESSION.

From Mrs. E. Stuart, who practises as a Physician and Midwife in Boston.

"I find one or two large doses of your PILLS, taken at the proper time, are excellent promotives of the natural secretion when wholly or partially suppressed, and also very effectual to cleanse the stomach and expel worms. They are so much the best physic we have that I recommend no other to my patients."

CONSTIPATION — COSTIVENESS.

From Dr. J. P. Vaughn, Montreal, Canada.

"Too much cannot be said of your PILLS for the cure of *costiveness*. If others of our fraternity have found them as efficacious as I have, they should join me in proclaiming it for the benefit of the multitudes who suffer from that complaint, which, although bad enough in itself, is the progenitor of others that are worse. I believe *costiveness* to originate in the liver, but your PILLS affect that organ and cure the disease."

IMPURITIES OF THE BLOOD — SCROFULA — ERYSIPELAS — SALT RHEUM — TETTER — TUMORS — RHEUMATISM — GOUT — NEURALGIA.

From Dr. Ezekiel Hall, Philadelphia.

"You were right, Doctor, in saying that your PILLS *purify the blood*. They do that. I have used them of late years in my practice, and agree with your statements of their efficacy. They stimulate the excretories, and carry off the impurities that stagnate in the blood, engendering disease. They stimulate the organs of digestion, and infuse vitality and vigor into the system.

"Such remedies as you prepare are a national benefit, and you deserve great credit for them."

FOR HEADACHE — SICK HEADACHE — FOUL STOMACH — PILES — DROPSY — PLETHORA — PARALYSIS — FITS — &C.

From Dr. Edward Boyd, Baltimore.

"DEAR DR. AYER: I cannot answer you *what* complaints I have *cured* with your PILLS better than to say *all that we ever treat with a purgative medicine*. I place great dependence on an effectual cathartic in my daily contest with disease, and believing as I do that your PILLS afford us the best we have, I of course value them highly."

☞ Most of the Pills in market contain Mercury, which, although a valuable remedy in skilful hands, is dangerous in a public pill, from the dreadful consequences that frequently follow its incautious use. These contain no mercury or mineral substance whatever.

Ayer's Cherry Pectoral

Has long been manufactured by a practical chemist, and every ounce of it under his own eye, with invariable accuracy and care. It is sealed and protected by law from counterfeits, and consequently can be relied on as genuine, without adulteration. It supplies the surest remedy the world has ever known for the cure of all pulmonary complaints, for COUGHS, COLDS, HOARSENESS, ASTHMA, CROUP, WHOOPING COUGH, BRONCHITIS, INCIPIENT CONSUMPTION, and for the relief of consumptive patients in advanced stages of the disease. As time makes these facts wider and better known, this medicine has gradually become the best reliance of the afflicted, from the log cabin of the American peasant to the palaces of European kings. Throughout this entire country, in every state and city, and indeed almost every hamlet it contains, CHERRY PECTORAL is known as the best of all remedies for diseases of the throat and lungs. In many foreign countries it is extensively used by their most intelligent physicians. If there is any dependence on what men of every station certify it has done for them; if we can trust our own senses when we see the danger